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श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः सङ्गृहीता

श्री जगद्गुरुरेणुकगीता

(SRĪ JAGADGURU-REṆUKAGĪTĀ)

With

Translation and Explanations in English

by :

M. Sivakumara Swamy,
M. A.

Published by :

S'rī Jagadguru Saddharma Simhāsana Jñānaguru Vidyā Pīṭha's
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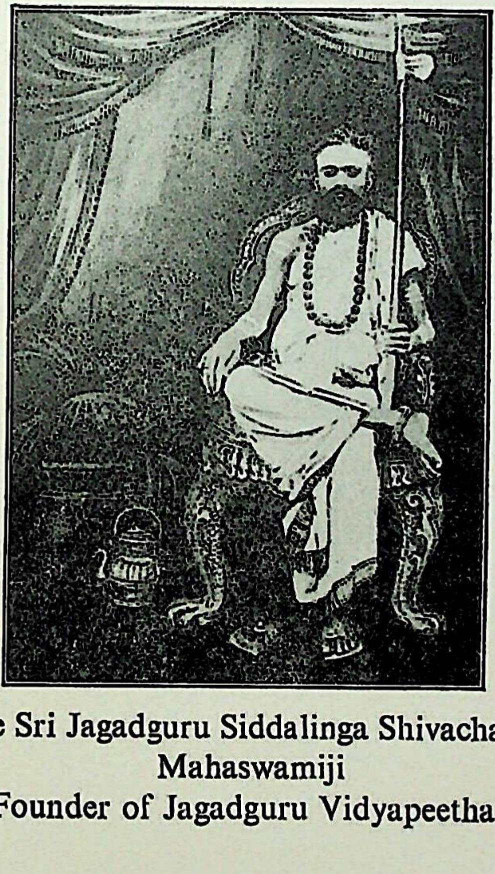


Late Sri Jagadguru Siddalinga Shivacharya
Mahaswamiji
Founder of Jagadguru Vidyapeetha.

॥ श्री जगद्गुरु-पञ्चाचार्येभ्यो नमः ॥

At The Threshold :

Many of us, both young and old, have felt the need of conducting research in the field of Religion and Philosophy, particularly so in the case of Vīraśaiva Religion and Philosophy. Some of the ancient works on Vīraśaivism are not yet unearthed. The necessity of collecting all available works on Vīraśaiva Religion and Philosophy and publishing the unpublished works, has long been felt. This work may help to remove some of the misconceptions regarding the fundamentals of Vīraśaivism prevalent among the public.

An encouraging gesture has been made in this regard, by His Holiness Srī Ujjaini Jagadgurūji through venturing to start a "Research Institute of Religion and Philosophy" under the auspices of the "Saddharma Simhāsana Jñānaguru Vidyā Pīṭha" which was established by Late Srī Jagadguru Siddhaliṅgaśivācārya Mahāsvāmīji and is being fostered by the present Srī Jagadguru Siddheśvara Mahāsvāmīji. Śrī Rambhāpurī Jagadgurūji has graciously blessed this attempt. The Institute has set the following as its objectives.

a) To conduct research in the field of Religion and Philosophy and study Vīraśaivism as compared with other Religions and Philosophies and to publish the results of such investigations.

b) To build up a Library so as to provide reference facilities to the scholars working on Religion and Philosophy both in this Institute and in other Institutions.

c) To promote translation and interpretation in different languages of some of the important Scriptures of Vīraśaivism and other Religions.

d) To publish book-lets to promote understanding of the Religions among the common people.

It is worthwhile to note that the above objectives are in conformity with the objectives envisaged by His Holiness Jagadguru Siddhaliṅga Mahāsvāmīji as written in his Diary.

This work, "Srī Jagadguru Reṇukagītā", is the first publication under the above scheme. It is an abridged selection from "Siddhāntaśikhāmaṇi" of S'ivayogi S'ivācārya, the first and foremost of the most authentic works on Vīraśaivism. The primitive traits of Vīraśaivism in the Vedas and the Upaniṣads and the concrete features given to it in the latter parts of the S'aivāgamas. find a complete and comprehensive exposition in "Siddhāntaśikhāmaṇi", perhaps, for the first time in the history of Vīraśaivism. Another notable feature of this sacred work is that it is a 'Tattvaśāstra' garbed in a sweet poetic style, which appeals to the ears and the bosoms alike.

S'ivayogi S'ivācārya collected and expounded the doctrines of 101 Sthalas taught by Reṇuka, one of the five holy 'Ācāryas' who founded Vīraśaivism, to Āgastya, the Sage of Pañcavaṭī. Thus "Siddhāntaśikhāmaṇi" is in the form of a conversation between Agastya and Reṇuka, like 'Bhagavadgītā', which is a conversation between Lord Kriṣṇa and Arjuna on the battlefield of Kurukṣetra, collected and handed down to us by Vedavyāsa.

The 101 Sthalas are accomodated, with due justification, under the main Sthalas, Bhakta, Māheśvara, Prasādi, Prāṇaliṅgi, S'araṇa and Aikya, which are classified into Aṅgasthalas and Liṅgasthalas to make a total of twelve Sthalas. Aṅgasthala and Liṅgasthala are evolved from S'iva, who is called 'Sthala par excellance'. We find. in "Siddhāntaśikhāmaṇi", first, the sub-sthalas under the six Sthalas, Bhakta. etc., called Aṅgasthalas, numbering forty-four, and then, those under the six Sthalas mentioned above, called Liṅgasthalas. numbering fifty-seven, thus making a total of 101 Sthalas. A close study of these Sthalas will show that there is nothing arbitrary in their classification. These sub-sthalas, in their due order from 'Piṇḍasthala' to 'Jñānaśūnyasthala', mark the stages of spiritual ascent in the life of the Vīraśaiva. The aspiring soul is given concrete steps to ascend to the final stage where it stands as the absolute S'iva in spirit. Thus the soul steps on to the Liṅgasthalas after ascending the forty-four Aṅgasthalas, one after the other, acquiring the spiritual experience in each of the previous Sthalas adequate enough for its ascent to each of the succeeding Sthalas. Aṅgasthalas hold forth the ideals to be reached and realised by the 'Jīvātman', culminating in the attainment of spiritual unity with S'iva in the last of the Aṅgasthalas, which falls under the first Aikyasthala. Here the 'Jīvātman' comes to be called as the 'S'ivayogin'. 'Jīvabhāva' being irradicated, he becomes the 'Liṅga'. The Liṅgasthalas that follow give the account of the religious precepts pertaining to the uncommon activities of the S'ivayogin, who is 'Jīvanmukta'. This is made clear, in unmistakable terms, by the author while starting his exposition on the Liṅgasthalas :

> "Ṣaṭsthaloktasadācārasampannasya yathākramam,
> Liṅgasthalāni kathyante jīvanmuktiparāṇi ca."

Hence, it is a mistake if one thinks that the Aṅgasthalas under Bhaktasthala, etc., and the Liṅgasthalas under the Sthalas of the same names are to be simultaneously practised.

It is now clear that the doctrine of 101 Sthalas throws light on the stages of spiritual ascent. This classification of the six Sthalas into sub-sthalas is a further and an immediate development on the doctrines of the S'aivāgamas, where we find the original evolution of 'Ṣaṭsthala-Siddhānta'. This brings us on to the question of the age of "Siddhāntaśikhāmaṇi."

It is rather unfortunate that we have not been able, as yet, to unravel the mysteries about the life and age of S'ivayogi S'ivācārya, who gives no clues, in his work, of his identity except an account of probably the spiritual teachers whom he succeeded. It is equally unfortunate that some frivolous attempts, not worth mentioning, are made both in the direction of assigning it to a hoary past and in the direction of pushing it down to a period of 'Post-Vacana Literature' in Kannada. We do not find any traces of the influence of 'Vacana Literature' on it. But, on the other hand, there is a good deal of truth in the statements of those who find the impact of "Siddāntaśikhāmaṇi" on the writings of the 'Vacanakāras' right from Devara Dāsimayya. (Vide : Introduction to his work, 'Maṇimukura', by His Holiness Nidumāmidi Swāmīji, page 47–52). This consideration pre-supposes a date earlier to the date of 'Vacana Literature'. Dr. K. C. Pandey, in his introduction to "Bhāskarī" (1954 edn., page xli), says : " 'Siddhānta S'ikhāmaṇi' is a very important work on Vīraśaivism.

Hardly there is any work on the system, in which it is not referred to." This statement of the learned scholar is borne out by the fact that many Vīraśaiva writers not only refer to it, but quote from it as an irrefutable authority on many points in their expositions of Vīraśaiva Philosophy. S'rīpati Paṇḍita (1160 A. D.) refers to and quotes from this work (Vide : 'S'rīkara-Bhāṣya', Vol. II, 12 and 15). This shows that "Siddhānta-śikhāmaṇi" must have already existed as an authority long before S'rīpati Paṇḍitārādhya. For lack of authentic information, as yet, it is not possible to fix the upper limit of its date. Further research in the field may throw some light on the date of this work. On the evidence of S'rīpati Paṇḍita's references to and quotations from "Siddhāntaśikhāmaṇi", it is at least possible to surmise, with a degree of certainty, that the doctrine contained in this work is the first authoritative classification of the 'Ṣaṭsthalas' into 101 Sthalas, as Chennabasava's (1160 A. D.) classification into 216 sub-sthalas and Moggeya Mayideva's (1430 A.D) classification into 101 Sthalas ("Ekottra-śata-sthala-ṣaṭpadi), are later.

As the present abridged edition of "Siddhāntaśikhāmaṇi", renamed as " S'rī Jagadguru Reṇukagītā", is primarily meant to explain the 101 Sthalas of Vīraśaivism and make them as clear as possible to the beginners in the study of Vīraśaivism, I do not dilate upon the question of date. In preparing this volume, I have left out a large part of the descriptive passages and have concentrated upon the exposition of the Sthalas in their due order and significance. I hope that my humble attempt will at least draw the attention of the scholars to this authoritative work on Vīraśaivism. I humbly submit to the learned people, who, I hope, will suggest better ways of interpreting what they might feel not properly interpreted by me in this text.

* * * * *

I record a deep sense of gratitude and reverence to His Holiness S'rī Jagadguru Siddheśvara S'ivācārya Mahāsvāmiji of Ujjini Jagadguru Pīṭha for having taken up the publication of this work under 'R. I. R. P'. I am grateful to S'rī S'ivaprakāśa Svāmīji, Ujjini mutt, Chitradurg, the Chairman of "S'rī Jagadguru Saddharma Simhāsana Jñānaguru Vidyā

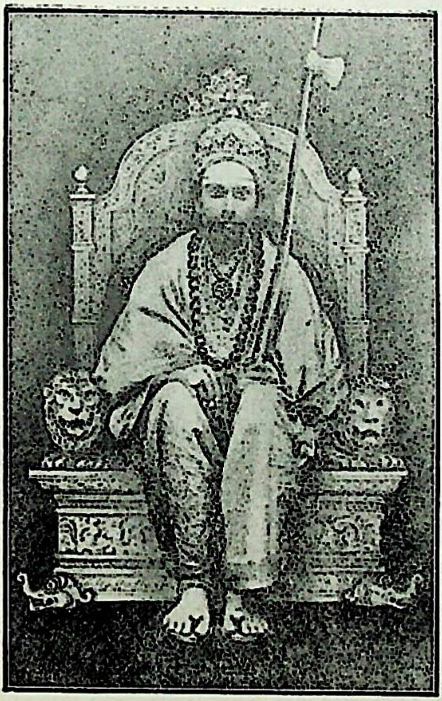
Piṭha", for having blessed and encouraged me by getting this work published. I thank with gratitude Shri M. Sivamurthy, Dept. of statistics, Karnatak University, Dharwar, without whose inspiring encouragement I would not have completed this work. I must be particularly grateful to Shri S. S. Jigajinni and his staff, Basavaling Printing Press, Bagalkot, for the lively interest they took in getting this work printed so nicely within a recordable short time. I am highly grateful to the Ministry of Education, Govt. of India, for their kind and encouraging help in getting this work published. Without it's assistance this book would not have found its day.

* * * * *

As the work was to be completed within a very short time, some mistakes in printing might have remained unrectified. I beg the learned people to kindly forgive me for the same.

BAGALKOT
9th Dec. 1968.
[Bahula–4–Mārgaśira–1890–Kīlaka]

—**M. Sivakumara Swamy**
Lecturer in Sanskrit
Basaveshvar Science College



Sri Jagadguru Siddeswara Rajadesikendra
Mahaswamiji
President Sri Jagadguru Vidyapeetha

॥ श्री जगद्गुरुरेणुकगीता ॥

अथ प्रथमोऽध्यायः ।
CHAPTER I

(मङ्गलश्लोकाः ।)

त्रैलोक्यसम्पदालेख्यसमुल्लेखनभित्तये ।
सच्चिदानन्दरूपाय शिवाय ब्रह्मणे नमः ॥ १ ॥

Salutations to S'iva, the Brahman, of the form of the reality, the intelligence and the bliss, who is the veritable canvas for the portrayal of the glory of three worlds. (1)

In keeping with tradition, the author, S'ivayogi S'ivācārya, pays his tribute to God S'iva, the Brahman. Being immutable, S'iva is the 'sat' (reality); being supreme intelligence, He is the 'cit' (intelligence); and being the source of bliss for souls in 'Mukti' (emancipation), He is the 'ānanda' (bliss). He is the bliss that ceases not, the bliss beyond comparison. He is here conceived as the canvas, on which the glory of the world is portrayed. He is the repository of all the grandeur of universal existence.

ब्रह्मेति व्यपदेशस्य विषयं यं प्रचक्षते ।
वेदान्तिनो जगन्मूलं तन्नमामि परं शिवम् ॥ २ ॥

I bow to that supreme S'iva, the source of the universe, the entity which the Vedāntins designate as Brahman. (2)

The Vedāntins are the Upaniṣadic philosophers. They call the all-pervading and all-transcending supreme entity, the veritable source of the universe, as 'Brahman'. Vīraśaiva philosophers call the same as 'the Supreme S'iva'. He is, as Kālidāsa calls, the 'sargasthitipratyavahārahetuḥ', the supreme cause of creation, protection and absorption of the universe.

यद्भासा भासते विश्वं यत्सुखेनानुमोदते ।
नमस्तस्मै गुणातीतविभवाय परात्मने ॥ ३ ॥

I salute that supreme soul, whose eminence transcends the three qualities, through whose brilliance the universe shines and through whose joy it rejoices. (3)

S'iva is the supreme light. The universe is lighted by His light, as it is clearly stated in Kaṭhopanṣad, viz., 'tameva bhāntamanubhāti sarvam, tasya bhāsā sarvamidam vibhāti' (When He shines, everything shines after Him. By His light all this is lighted). The three guṇas (qualities) are sattva, rajas and tamas. Each of them stands for a distinct aspect of physical reality; roughly, 'sattva' signifies whatever is pure and fine; 'rajas', whatever is active; and 'tamas', whatever is stolid and offers resistance. Here, the author means that S'iva transcends all the aspects of physical reality.

स्वेच्छाविग्रहयुक्ताय स्वेच्छावर्तनवर्तिने ।
स्वेच्छाकृतत्रिलोकाय नमः साम्बाय शम्भवे ॥ ४ ॥

I bow to S'ambhu (S'iva), who is coupled with Ambā (Pārvatī), who has taken many forms by His will, who acts by His will and who has created the three worlds by His will. (4)

S'iva assumes many forms for the favour (anugraha) of mankind. He creates the universe by His 'Icchāśakti', which we may generally call as 'His innate motive power'.

यामाहुः सर्वलोकानां प्रकृतिं शास्त्रपारगाः ।
तां धर्मचारिणीं शम्भोः प्रणमामि परां शिवाम् ॥ ५ ॥

I salute that Supreme S'ivā (the auspicious one), the spouse of S'iva, whom the wise consider as the basic substance of the universe. (5)

The 'Parā S'ivā', otherwise known as 'S'akti', is the inseparable companion of S'iva. The relation between S'iva and S'akti is like that of the flower and its fragrance. According to Vīraśaiva philosophy, S'akti is innate in S'iva and with it He creates the universe. He is thus both the material cause (upādāna-kāraṇa) and the instrumental cause (nimitta-kāraṇa) of the universe, while 'S'akti' is the 'Prakṛti' (basic substance). In this connection, the standard analogy often given in the works of Vīraśaiva philosophy is that of the spider weaving its web. The material through which the spider weaves its web, is derived from the body of the spider itself. Thus, the spider is both the material cause and the instrumental cause of the web. The spider's thread is the 'Prakṛti' (basic substance) of the web and thus is analogous to 'S'akti'.

इच्छाज्ञानादिरूपेण या शम्भोर्विश्वभाविनी ।
वन्दे तां परमानन्दप्रबोधलहरीं शिवाम् ॥ ६ ॥

I pay my homage to that 'S'ivā', the rising wave of supreme bliss, who manifests the all-pervading nature of S'iva through her forms of emotive (Icchā), cognitive (Jñāna) and conative (Kriyā) powers. (6)

'S'akti' is the power which serves to make dynamic the various aspects of S'iva's nature. This S'akti of S'iva-which is called 'Parāśakti' or 'Vimarśāśakti', the basic discriminative power latent in S'iva, the supreme Brahman, which makes Him conscious of His state as 'asmi, prakāśe, nandāmi', 'I exist, I shine and I rejoice'-assumes different forms in its various operations. The various forms are 'Icchāśakti', 'Kriyāśakti', 'Jñānaśakti', etc.

'Parāsya śaktirvividhaiva śrūyate

svābhāvikī jñānabalakriyā ca ||' (S'vetāśvataropaniṣad.).

(His supreme S'akti, natural to him, is known to be of various forms as Jñāna, Icchā and Kriyā). It may be noted here that S'vetāśvataropaniṣad calls this S'akti as 'Svābhāvikī' (natural). It is in the operation of S'akti that we see S'iva as the creator, preserver and destroyer of the world and as the redeemer of souls.

(ग्रन्थावतारक्रमः ।)

कश्चिदाचारसिद्धानामग्रणीः शिवयोगिनाम् ।
शिवयोगीति विख्यातः शिवज्ञानमहोदधिः ॥ ७ ॥

आलोक्य शैवतन्त्राणि कामिकाद्यानि सादरम् ।
वातुलान्तानि शैवानि पुराणान्यखिलानि तु ॥ ८ ॥

तेष्वागमेषु सर्वेषु पुराणेष्वखिलेषु च ।
पुरा देवेन कथितं देव्यै तन्नन्दनाय च ॥ ९ ॥

तत्साम्प्रदायसिद्धेन रेणुकेन महात्मना ।
गणेश्वरेण कथितमगस्त्याय पुनः क्षितौ ॥ १० ॥

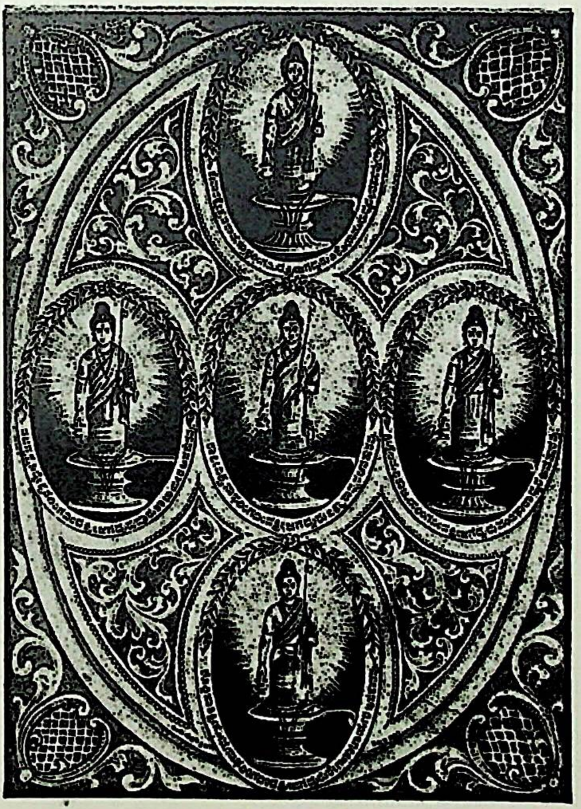
वीरशैवमहातन्त्रमेकोत्तरशतस्थलम् ।
अनुग्रहाय लोकानामभ्यधात्सुधियां वरः ॥ ११ ॥

There was one who was foremost among the S'aiva saints, accomplished in the practice of religious duties, who was reknowned by the name S'ivayogi and who was the ocean of S'ivajñāna (the knowledge of the Supreme S'iva, the Brahman, as sat, cit, ānanda). Having consulted with admiration the S'aiva lore from Kāmikāgama to Vātulāgama and all the S'aiva Purāṇas, he, the best among the wise, presented for the benefit of the world the great Vīraśaiva lore of a hundred and one Sthalas (stages), which was formerly taught by S'iva to Pārvati and his son (Ṣaṇmukha) in those Āgamas and in all the Purāṇas and which, again, was taught to Agastya on earth by the great Reṇuka, accomplished in that tradition, the lord of S'iva's disciples (gaṇas-hosts). (7-11)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां प्रथमोऽध्यायः ।

Here ends Chapter I in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

Founders of Veerashaivism



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Srī Jagadguru-Pañcācāryāḥ

॥ श्री जगद्गुरुरेणुकगीता ॥

अथ द्वितीयोऽध्यायः ।
CHAPTER II

(श्री रेणुकगणेश्वरस्यावतारः ।)

अथ त्रिलिङ्गविषये कोल्लिपाक्याभिधे पुरे ।
सोमेश्वरमहालिङ्गात्प्रादुरासीत्स रेणुकः ॥ १ ॥

Then in a city by name Kollipākī, situated in the Triliṅga country, the Reṇuka emerged out from the great Someśvara-Liṅga. (1)

According to tradition, Reṇuka, the great saint of the Vīraśaivas, sprang from the Someśvara-Liṅga at Kollipākī. He is one of the five accredited founders of Vīraśaiva religion. He founded a maṭha at Rambhāpurī (modern Balehalli in Mysore state), which has been existing with an unbroken succession till the present day. He is the originator of 'Vīragotra', one of the five 'gotras' of the Vīraśaivas. It is said that there is a bhāṣya on the Vedāntasūtras of Bādarāyaṇa written by Reṇuka. He is said to have preached Vīraśaivism throughout India visiting almost all places. He taught Vīraśaiva philosophy to Agastya, the sage.

प्रादुर्भूतं तमालोक्य शिवलिङ्गात्त्रिलिङ्गजाः ।
विस्मिता प्राणिनः सर्वे बभूवुरतितेजसम् ॥ २ ॥

On seeing him who was of great effulgence, sprung up from the S'ivaliṅga, all the natives of the Triliṇga country were struck with wonder. (2)

तमपृच्छन्जनास्सर्वे नमन्तः को भवानिति ।
इति पृष्टो महायोगी जनैर्विस्मितमानसैः ॥ ३ ॥

All the people, bowing in reverence, asked him who His Holiness was. On being thus enquired by the people, full of wonder in their minds, the great yogin— (3)

प्रत्युवाच शिवाद्वैतमहानन्दपरायणः ।
पिनाकिनः पार्श्ववर्ती रेणुकाख्य गणेश्वरः ॥ ४ ॥

Reṇuka, the one deeply engrossed in the great bliss of being one with S'iva, the attendent of the Pināka-wielder, the lord of the disciples of S'iva, answered : (4)

केनचित्कारणेनाहं शिवलिङ्गादिहाभवम् ।
नाम्ना रेणुकसिद्धोऽहं सिद्धसन्ताननायकः ॥ ५ ॥

"I am Reṇukasiddha by name; I am the forerunner of the galaxy of the Siddhas. I have emerged from this S'ivaliṅga here with some purpose". (5)

In each successive Yuga, Vīraśaivism has been preached by a batch of five Ācāryas (teachers), Reṇuka, Marulārādhya, Ekorāmārādhya, Paṇḍitārādhya and Viśvārādhya being the teachers of the Kali Age. Apparently this Reṇukasiddha refered to here is an incarnation of Reṇuka of yore.

इत्युक्त्वा पश्यतां तेषां विषयस्थिरचक्षुषाम् ।
उत्थाय व्योममार्गेण मलयाद्रिमुपागमत् ॥ ६ ॥

Having said thus he rose up and, as they saw with unblinking eyes, he marched towards the Malaya mountain. (6)

तत्र कुत्रचिदाभोगे सर्वर्तुकुसुमद्रुमे ।
अपश्यदाश्रमं दिव्यमगस्त्यस्य महामुनेः ॥ ७ ॥

Somewhere in that (Malaya mountain), where the trees blossomed during all the seasons, he (Reṇuka) saw the holy hermitage of the great sage, Agastya. (7)

According to Vıraśaiva tradition, Reṇuka was a contemporary of Agastya, the sage of Pañcavaṭı, with whom Rāma, the hero of Rāmāyaṇa, lived during his days of exile.

तस्य मध्ये समासीनं मूले चन्दनभूरुहः ।
सुकुमारदलच्छायादूरितादित्यतेजसः ॥ ८ ॥

मोहान्धकारतपनं मूलबोधमहीरुहम् ।
ददर्श स महायोगी मुनिं कलशसम्भवम् ॥ ९ ॥

The great Yogin (Reṇuka) saw the sage Agastya, the pitcher-born, who was a sun to the darkness of delusion and a veritable Kalpavṛkṣa (desire-yielding tree) for self-realisation, seated in the middle of that hermitage, under the shade of a sandalwood tree with its tender leaves warding off sun's heat. (8-9)

According to Purāṇic tradition, the sage Agastya was born from a pitcher and hence, he has been famous as Kumbhodbhava or Kalaśasambhava (the pitcher-born). He has been a reputed devotee of S'iva, to whom the tenets of Vıraśaivism were taught by the holy Reṇuka. Here, the author hints that Agastya, being highly enlightened, was a fit recipient of that Vıdyā.

तमागतं महासिद्धं समीक्ष्य कलशोद्भवः ।
गणेन्द्रं रेणुकाभिख्यं विवेद ज्ञानचक्षुषा ॥ १० ॥

On seeing that great Siddha (the accomplished one) who came to the Āśrama, the Pitcher-born sage (Agastya) realised through his intellectual eye that he was Reṇuka by name, the lord of S'ivagaṇas (the hosts of S'iva's disciples). (10)

तस्यानुभावं विज्ञाय सहसैव समुत्थितः ।
लोपामुद्राकरानीतैरुदकैरतिपावनैः ॥
पादौ प्रक्षालयामास स तस्य शिवयोगिनः ॥ ११ ॥

Realising his (Renuka's) mystic power, he got up at once and washed the feet of that S'ivayogin with the extremely holy water brought by Lopāmudrā. (11)

सम्पूज्य तं यथाशास्त्रं तन्नियोगपुरःसरम् ।
मुनिर्विनयसम्पन्नो निषसादासनान्तरे ॥ १२ ॥

After worshipping him in accordance with Scriptures, the sage who was full of modesty, got himself seated on another seat, on his (Reṇuka's) direction. (12)

समासीनं मुनिवरं सर्वतेजस्विनां विभुम् ।
उवाच शान्तया वाचा रेवणः सिद्धशेखरः ॥ १३ ॥

निर्विघ्नं वर्तसे किं नु नित्या ते नियमक्रियाः ।
अथवागस्त्य तेजस्विन् कुतः स्युस्तेऽन्तरायकाः ॥ १४ ॥

Revaṇa, the crest-jewel of the Siddhas, enquired, in a calm tone, the seated sage, the foremost among all men of eminence,– "Are you keeping on well without any impediments ? Are your daily duties going on smoothly ? or, O Agastya, the eminent one, whence can there be any obstacles to such as you ? (13-14)

शिवाद्वैतपरानन्दप्रकाशनपरायणम् ।
भवन्तमेकं शंसन्ति प्रकृत्या सङ्गवर्जितम् ॥ १५ ॥

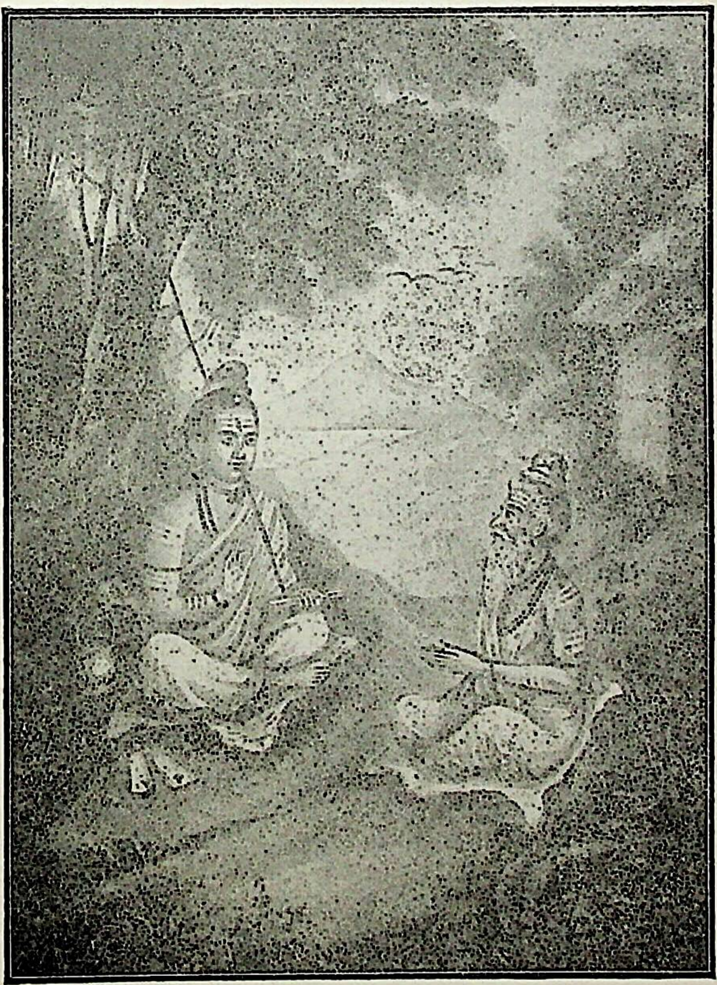
"People praise you alone as the one detatched by your very nature and as the one who is deeply engrossed in displaying the highest bliss of the non-duality of S'iva. (15)

भक्तिः शैवी महाघोरसंसारभयहारिणी ।
त्वया राजन्वती लोके जाताऽगस्त्य महामुने ॥ १६ ॥

"O ! Agastya, the great sage, it is because of you, the devotion to S'iva, which removes the dreadful fear of existence, has assumed supremacy in this world". (16)

इति तस्य वचः श्रुत्वा सिद्धस्य मुनिपुङ्गवः ।
गम्भीरगुणया वाचा बभाषे भक्तिपूर्वकम् ॥ १७ ॥

After thus hearing the words of that Siddha (the accomplished one), the excellent sage replied with deep devotion in a dignified tone—(17)



Sri Renuka—Agasthya Upadesha

स्थिरमद्य शिवज्ञानं स्थिरा मे तापसक्रिया ।
भवद्दर्शनपुण्येन स्थिरा मे मुनिराजता ॥ १८ ॥

"By the merit of the sight of your holy person, my knowledge of S'iva has become firm, my ascetic duty has become steady and my state as the Prince of Saints has become established. (18)

रेणुकं त्वां विजानामि गणनाथं शिवप्रियम् ।
अवतीर्णमिमां भूमिं मदनुग्रहकाङ्क्षया ॥ १९ ॥

"I realise that you are Reṇuka, the lord of S'ivagaṇas, dear to S'iva, who have descended to this earth with a desire of favouring me. (19)

त्वन्मुखाच्छ्रोतुमिच्छामि सिद्धान्तं श्रुतिसंमतम् ।
सर्वज्ञ वद मे साक्षाच्छैवं सर्वार्थसाधकम् ॥ २० ॥

"I long to hear from you, O Omniscient one, ! Pray, tell me about the S'aiva Siddhānta which is agreeable to the Veda and which procures all values of life." (20)

'S'aiva Siddhānta' is the general name given to all the Schools of S'aivism. It is here employed to Vīraśaiva philosophy. This points out the kinship of Vīraśaivism with other S'aiva Systems. For all these Systems, the Supreme Being is S'iva. 'Siddhānta' means 'an accomplished end'. It is the final truth reached after due discussion. 'S'ruti' here includes the S'aivāgamas, along with the Vedas, which, it must be admitted, provide the basic precepts of Vīraśaivism.

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां द्वितीयोऽध्यायः ।

Here ends Chapter II in 'S'rī Jagadguru–Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

अथ तृतीयोऽध्यायः ।
CHAPTER III

अथागस्त्यवचःश्रुत्वा रेणुको गणनायकः ।
ध्यात्वा क्षणं महादेवं साम्बमाह समाहितः ॥ १ ॥

On hearing the request of Agastya, Reṇuka, the leader of the S'ivagaṇas, meditated with absorption for a while on Mahādeva along with Pārvatı (Ambā), and then spoke— (1)

अगस्त्य मुनिशार्दूल समस्तागमपारग ।
शिवज्ञानकरं वक्ष्ये सिद्धान्तं श्रुणु सादरम् ॥ २ ॥

"O Agastya !, the best among the sages, well-versed in all Āgamas, listen with reverence to the Siddhānta which brings about the relisation of S'iva. (2)

अगस्त्य खलु सिद्धान्ता विख्याता रुचिभेदतः ।
भिन्नाचारसमायुक्ता भिन्नार्थप्रतिपादकाः ॥ ३ ॥

"O Agastya !, many are the Siddhāntas, they say, well-known in accordance with diverse tastes, consisting of diverse customs and propounding diverse theories. (3)

साङ्ख्यं योगः पाञ्चरात्रं वेदाः पाशुपतं तथा ।
एतानि मानभूतानि नोपहन्यानि युक्तिभिः ॥ ४ ॥

"Sāṅkhya, Yoga, Pāñcarātra, Vedas and Pāśupata are the celebrated systems irrefutable by arguments. (4)

Sāṅkhya :— The sage Kapila is the accredited propounder of the Sāṅkhya system which recognises the two categories, viz., Prakṛti and Puruṣa, the two basic principles. Prakṛti is the name which the doctrine gives to the principle or entity, out of which is evolved the physical universe in its infinite diversity. Prakṛti which is characterised by the three guṇas–sattva, rajas and tamas, however, does not exhaust the content of the universe. It leaves out an element by virtue of which the awareness of the physical world becomes known. It is this element of awareness or the principle of sentience which Puruṣa represents. While Prakṛti is dynamic and ever active, Puruṣa is static and passive. Again Puruṣa is manifold (—this plurality being deduced from the observed distinctions in men's temperaments—) in contrast to Prakṛti which is single. This system accepts twenty-five elements including Prakṛti and Puruṣa. They are : Pṛthvı, ap, teja, vāyu, ākāśa (Pañcabhūtas–Five Elements); sabda, sparśa, rūpa, rasa, gandha (Pañcatanmātras-Five Sense-objects); śrotra, jihvā, ghrāṇa, netra, tvak, (Pañcajñānendriyas–Five sensory organs); vāk, pāṇi, pāda, pāyu, upasthā (Pañcakarmendriyas-Five motor organs); manas (mind), buddhi (intellect), ahaṅkāra (egoism), Prakṛti and and Puruṣa. This doctrine has been termed as 'nirīśvaravāda' as it recognises no separate Īśvara or Divine Lord. When the five Kleśas-afflictions– (avidyā, asmitā, rāga, dveṣa, abhiniveśa) are removed by the help of the accessories of cita (namely, maitrı, muditā, karuṇā, upekṣā), Puruṣa emerges radiant with Prakṛti becoming calm and this is mukti (emancipation) according to this School.

Yoga :— Patañjali's Yoga System accepts in totto the doctrine of Prakṛti and Puruṣa from the Sāṅkhya School. This System propounds the eight rigorous accessories of the psychological discipline, which are described as the limbs (aṅgas) of yoga, viz., yama (self-restraint), niyama (observance), āsana (posture), prāṇāyāma (regulation of breath), pratyāhāra (withdrawal of the senses), dhāraṇa (steadying the mind), dhyāna (contemplation) and samādhi (meditative trance). The purpose of this 'aṣṭāṅga-yoga' (eight-limbed yoga) is to assist man in the ascent from the narrow personal view to the larger vision which brings freedom with it. Unlike Sāṅkhya System, Yoga postulates the existence of God; hence, it is 'seśvaravāda', the doctrine which recognises

Īśvara. The union of Jīvātma with Paramātma through 'aṣṭāṅga-yoga', is Mukti (liberation) according to this System.

Pāñcarātra :— The Pāñcarātra System is said to have been founded by Vāsudeva S'rīkrisṇa. This also accepts the twenty-five elements as in the Sāṇkhya System with the exception that Vāsudeva-tattva replaces the Puruṣa-tattva of the Sāṅkhyas. From Vāsudeva-tattva, the three 'vyūhas'-Saṅkarṣaṇa, Pradyumna and Aniruddha-emerge and through them the universe is created. Hence the whole universe is Vāsudeva. Saṅkarṣaṇa is Jīva (Individual Soul), Pradyumna is manas (mind) and Aniruddha is Ahaṅkāra (egoism). With the worship of Vāsudeva after due Vaiṣṇava initiation of which taptamudrādhāraṇa (marking with a hot signet) forms a part, the three vyūhas dissolve into Vāsudeva-tattva and this is salvation (Mukti) according to this System.

Veda :— The Veda System has two branches : Pūrvakāṇḍa and Uttarakāṇḍa. They are called Karmakāṇḍa and Jñānakāṇḍa respectively. The Pūrvamīmāmsā propounded by Jaimini,–which explains the significance of the sacrificial rites–is based on the Pūrvakāṇḍa of the Vedas. The Uttara-mīmāmsā which is based on the Uttara-kāṇḍa (Upaniṣad) consists of Dvaita, Advaita, Viśiṣṭādvaita and S'aktiviśiṣṭādvaita systems.

Pāśupata :— The Pāśupata accepts the twenty-five elements of the Sāṅkhya System with the addition of the following : rāga, vidyā, kalā, niyati, kāla, māyā, śuddha vidyā, Īśvara, Sadāśiva, S'akti and S'iva. (Total 36 tattvas). According to this system, the three basic entities are : Pati (the Lord S'iva), Paśu (Jīvas including Brahma) and Pāśa (the fetters -mala, karma, māyā, jagat and tirodhānaśakti). The worship of S'iva with devotion removes all the fetters of the Jīvas. This leads them to Mukti, the relisation of S'iva.

वेदैकदेशवर्तिभ्यः साङ्ख्यादिभ्यो महामुने ।
सर्ववेदानुसारित्वाच्छैवतन्त्रं विशिष्यते ॥ ५ ॥

"Being in conformity with the whole of Veda, the S'aiva lore has distinguished itself above the Systems, Sāṅkhya, etc., which exist only in some part of the Veda. (5)

The word 'S'aivatantra' (the S'aiva lore) stands for the S'aivāgamas, which are in conformity with the whole of Veda.

शैवतन्त्रमिति प्रोक्तं सिद्धान्ताख्यं शिवोदितम् ।
सर्ववेदार्थरूपत्वात्प्रामाण्यं वेदवत्सदा ॥ ६ ॥

"The S'aiva lore, originated from S'iva, is termed as 'Siddhānta'. As it embodies the purport of Veda, it is as athoritative as Veda itself. (6)

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥ ७ ॥

"In the latter part of the great lore styled Siddhānta, headed by Kāmikāgama, originated from S'iva, the sacred Vīraśaiva doctrine has been declared. (7)

The S'aivāgamas are twenty-eight, viz.,— (1) Kāmika, (2) Yogaja, (3) Cintya, (4) Kāraṇa, (5) Ajita, (6) Dīpta, (7) Sūkṣma, (8) Sahasra, (9) Amśumān, (10) Suprabheda, (11) Vijaya, (12) Niśvāsa, (13) Svayambhū, (14) Anala, (15) Vīra, (16) Raurava, (17) Makuṭa, (18) Vimala, (19) Candrajñāna, (20) Bimba, (21) Prodgīta, (22) Lalita, (23) Siddha, (24) S'ānta, (25) Sarvottara, (26) Pārameśvara, (27) Kiraṇa and (28) Vātula. Much research is yet to be conducted in this field. It is generally said that every Āgama is divided into two parts, Pūrvabhāga and Uttarabhāga and that S'aivism in general is taught in the first part and Viraśaivism in the latter part. Every Āgama includes four Pādas (quarters) viz., Kriyāpāda, Caryāpāda, Yogapāda and Jñānapāda.

(वीरशैवशब्दनिर्वचनम् ।)

विद्यायां शिवरूपायां विशेषाद्रमणं यतः ।
तस्मादेते महाभागा वीरशैवा इति स्मृताः ॥ ८ ॥

Since they take special delight in the noumenal knowledge of S'iva, these blessed persons are called Vīraśaivas. (8)

वीशब्देनोच्यते विद्या शिवजीवैक्यबोधिका ।
तस्यां रमन्ते ये शैवा वीरशैवास्तु ते मताः ॥ ९ ॥

"The syllable 'vi' stands for the noumenal Knowledge professing the unity of S'iva and Jīva, and those who take delight in that knowledge are termed as Vīraśaivas. (9)

'S'ivajīvaikya', otherwise known as 'Liṅgāṅgasāmarasya'–Liṅga being S'iva and Aṅga, the Jīva–is the union of Jīva (the Individual Soul) with S'iva (the Universal Soul). This is the *summum bonum* of the life of a Vīraśaiva pilgrim who progresses through the 'Six Sthalas' which are subsequently described.

वीरशैवास्तु षड्भेदाः स्थलधर्मविभेदतः ।
भक्तादिव्यवहारेण प्रोच्यन्ते शास्त्रपारगैः ॥ १० ॥

"Vīraśaivas who are classified into six ranks in accordance with the differences in the (six) 'Sthalas' are termed as Bhakta etc., by the learned. (10)

आदौ भक्तस्थलं प्रोक्तं ततो माहेश्वरस्थलम् ।
प्रसादिस्थमन्यत्तु प्राणलिङ्गिस्थलं ततः ॥
शरणस्थलमाख्यातं षष्टमैक्यस्थलं मतम् ॥ ११ ॥

"First is Bhakta-sthala and then is Māheśvara-sthala; Prasādi-sthala comes next and the fourth is Prāṇaliṅgi–sthala; S'araṇa-sthala is deacribed next and Aikya-sthala is considered as the sixth." (11)

The word 'Sthala' is the most important technical term in Vīraśaiva philosophy. 'Sthala' is a Sanskrit word meaning generally 'place' or 'ground'. But it has special connotations in Vīraśaiva philosophy. It is 'Paraśiva Brahman', the source of the entire universe with its movable and immovable objects. It is an entity from which the universe emerges, by which it is maintained and into which it dissolves. This meaning of 'Sthala' is in

अङ्गस्थलानि

(४४)

a spiritual plane. But 'Sthala' is also commonly used in the sense of 'stage' or 'step' or 'a temporary resting place' for the progressing soul on its spiritual Pilgrimage. At each 'Sthala', the aspirant gets sufficient experience to ascend to a higher stage. Bhakta-sthala is the first stage where the soul remains as Bhakta or devotee, in whom a genuine and fervent love for S'iva is born. From that stage it ascends to Māheśvara-sthala in which its devotion to S'iva is made firm and fixed. In its next stage, called Prasādi-sthala the soul considers all it partakes or enjoys as the favour (Prasāda) of S'iva. From this stage, the soul rises to the Prāṇaliṅgi-sthala, in which it cherishes Liṅga as its Praṇa (the life-principle). In the next stage called S'araṇa-sthala, there is complete surrender of the soul to S'iva, like a faithful wife to her husband. In the Aikya-sthala, there is complete unity of Jīva (the soul) with S'iva and the soul ceases to exist as distinct from S'iva. The religious life of a Vīraśaiva is thus divided into six stages. The starting point is indicated by the appearance of an ardent desire to know, to feel and to become one with S'iva.

Each of the main Sthalas is divided into two, viz., Aṅga-sthala and Liṅga-sthala. It is already noted that 'Paraśiva Brahman' is called 'Sthala par excellance'. That Paraśiva Brahman assumes the two forms of Aṅga and Liṅga for his cosmic sport. Aṅga is Jīva and Liṅga is S'iva. Thus the six Sthalas, Bhakta, etc., each divided into two, become twelve Sthalas, which are further divided into a number of sub-sthalas. All put together there are forty-four Aṅga-sthalas and fifty-seven Liṅga-sthalas. Thus Vīraśaiva doctrine preaches the principles of a hundred and one Sthalas (Ekottaraśatasthalāni).

The author now procceds to describe the Aṅgasthalas. First come Bhaktasthala and its divisions. Reṇuka said :

भक्तस्थलं प्रवक्ष्यामि प्रथमं कलशोद्भव ।
तदावान्तरभेदांश्च समाहितमनाः शृणु ॥ १२ ॥

O Agastya! I shall first preach the Bhakta-sthala and its sub-divisions. Listen with attentive mind. (12)

शैवी भक्तिः समुत्पन्ना यस्यासौ भक्त उच्यते ।
तस्यानुष्ठेयधर्माणामुक्तिर्भक्तस्थलं मतम् ॥ १३ ॥

He, in whom the devotion to S'iva is germinated, is called Bhakta; the discourse regarding the duties to be undertaken by him, is considered as the Bhakta-sthala. (13)

अवान्तरस्थलान्यत्र प्राहुः पञ्चदशोत्तमाः ।
पिण्डता पिण्डविज्ञानं संसारगुणहेयता ॥ १४ ॥

दीक्षा लिङ्गधृतिश्चैव विभूतेरपि धारणम् ।
रुद्राक्षधारणं चैव पञ्चाक्षरजपस्तथा ॥ १५ ॥
भक्तमार्गक्रिया चैव गुरोर्लिङ्गस्य चार्चनम् ।
जङ्गमस्य तथा ह्यषां प्रसादस्वीकृतिस्तथा ॥ १६ ॥

अत्र दानत्रयं प्रोक्तं सोपाधिकनिरुपाधिकम् ।
सहजं चेति निर्दिष्टं समस्तागमपारगैः ॥
एतानि शिवभक्तस्य कर्तव्यानि प्रयत्ननः । १७ ॥

The Bhakta-sthala, the learned say, consists of the following fifteen sub-sthalas :— (1) Piṇḍasthala, (2) Piṇḍajñānasthala, (3) Samsāra-heyasthala, (4) Dīksālakṣaṇagurukāruṇyasthala, (5) Liṅgadhāraṇasthala, (6) Bhasmadhāraṇasthala, (7) Rudrākṣadhāraṇasthala, (8) Pañcākṣarajapasthala, (9) Bhaktamārgakriyāsthala, (10) Ubhayasthala, (11) Trividhasampattisthala, (12) Prasādasvīkārasthala, (13) Sopadhidānasthala, (14) Nirupādhidānasthala and (15) Sahajadānasthala. These are the duties to be undertaken by a S'ivabhakta with devoted effort. (14-17).

[१. पिण्डस्थलम् । — (१)]

बहुजन्मकृतैः पुण्यैः प्रक्षीणे पापपञ्जरे ।
शुद्धान्तकरणो देही पिण्डशब्देन गीयते ॥ १८ ॥

The embodied soul, whose inner-self is rendered pure by the destruction of the net-work of sins through the merits aquired in many lives, is described by the word 'Piṇḍa' (Individual) (18).

Jīva is the embodied soul and when it is purified, it becomes Piṇḍa since purity is the essence of Piṇḍa. Jīva has to undergo a long process through many lives to exhaust all its accumulated impurities. It is only after all its impurities melt away that it deserves to be called by the name, Piṇḍa.

एक एव शिवः साक्षच्चिदानन्दमयो विभुः ।
अनाद्यविद्यासम्बन्धात्तदंशो जीवनामकः ॥ १९ ॥
देवतिर्यङ्मनुष्यादिजातिभेदे व्यवस्थितः ।
मायी महेश्वरस्तेषां प्रेरको हृदि संस्थितः ॥ २० ॥

One and only one is the all–pervading S'iva, self-evident, whose essence is supreme intelligence and bliss. A portion of S'iva is termed as Jīva owing to its relation with primeval nescience (anādyavidyā). The Jīva is housed in the multiplicity of beings as gods, human beings, beasts, birds, etc., while Maheśvara with His Māyāśakti resides in the hearts of all beings as the inspirer. (19–20).

'Māyī Maheśvarasteṣām prerako hṛdi samsthitaḥ '–here we have a sūtra-like hint at the nature of S'iva and Jīva and their mutual relation. S'iva is one and without a second, as professed by such statements as 'eka eva Rudro na dvitīyāya tasthe' (one and only one is Rudra or S'iva, standing without a second), and 'ekamevādvitīyam Brahma' (one and without a second is Brahman-S'iva). He is of the form of intelligence (cit) and bliss (ānanda), all-pervading (vibhu), admitting of no distinction, formless, transcending the qualities, sattva, etc., and beyond the reach of the material world.

Jiva is his portion charged with His Māyāśakti (or Vimarśāśakti) and thus S'iva is Māyin, the receptacle of Māyāśakti—

'Māyām tu prakṛtim vidyānmāyinantu Maheśvaram'.

Muṇḍakopaniṣad (2 1. 1.) puts it thus :

'Yathā sudīptātpāvakādvisphuliṅgāḥ
sahasraśaḥ prabhavante sarūpāḥ,

Tatbākṣarādvividhāḥ somya bhāvāḥ
prajāyante tatra caivāpi yānti. '

(Just as thousands of sparks of identical form spring from the kindled fire, so, O dear one, the multifarious beings are born from that imperishable Brahman and disolve again into it).

S'iva possesses subtle (sūkṣma) cidacidātmakaśakti, while Jīva is endowed with gross (sthūla) cidacidātmakaśakti, which is otherwise kown as 'cicchakti' (power of intelligence or awareness). His cicchakti being gross, Jīva has 'Kiñcijñatva' (Sthūla-cit–limited knowledge) and 'Kiñcitkartṛtva' (Sthūla-acit–limited capacity) and is bound within the net-work of existence (Samsāra) deluded by nescience (avidyā). On the other hand, Paramaśiva has 'Sarvajñatva' (Sūkṣma-cit-omniscience) and 'Sarvakartṛtva' (Sūkṣma-acit-omnipotency) and He is transcendental. This duality of S'iva and Jīva is as real as their non-duality in Vīraśaiva philosophy, according to which there can be neither absolute duality (atyanta-bheda) nor absolute non-duality (atyantābheda)· To show this an analogy is commonly given in works of Vīraśaiva philosophy. That analogy can be summarised as follows :

The sparks that emerge from fire are neither absolutely different from their source nor are they absolutely identical with it. Sparks are the parts (amśas) and fire is the whole (amśī). If there would be absolute dissimilarity between the sparks and the fire, there should be no combustibility for the sparks as for water, etc. But it is known by common experience that a spark, too, is combustible, since it burns when it falls on a cotton bale. If, on the other hand, there would be absolute identity between the sparks and the fire, the operations like cooking, etc., should be possible through a spark as through fire. But it is not so.

Similarly, if absolute duality is accepted between Jīva and S'iva, there should be no cognitive power in Jīvas as in pot or cloth. Jīvas, however, do have the cognition of the objects like pot, cloth etc.. If, otherwise, absolute non-duality would be accepted, the Jīvas also should have omniscience (Sarvajñatva) and omnipotence (Sarvakartṛtva) which are in S'iva.

To overcome this apparent contradiction, Vīraśriva philosophers have accepted both duality and non-duality between Jīva and S'iva in a spiritual plane. Hence, the Vīraśaiva doctrine is also called by the name 'Bhedābhedavāda' (Doctrine of dualism-cum-non-dualism).

It may be noted that such statements as 'dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariṣaṣvajāte' (Muṇḍaka, 3. 1. 1) in the upaniṣads, are declaring dualism, while others like 'tattvamasi', 'aham Brahmāsmi', 'neha nānāsti kiñcana', etc., declare non-dualism. If any attempt is made in finding a co-ordinated course amidst this contradiction, it is only in Vīraśaiva philosophy. This opinion is nicely held up by S'rīpatipaṇḍita in the introduction to his S'rīkarabhāṣya, a commentary on the Vedāntasūtras of Bādarāyaṇa :

'Dvaitādvaitamate śuddhe viśeṣādvaitasamjñake
Vīraśaivaikasiddhānte sarvaśrutisamanvayaḥ.'

(In Vīraśaiva philosopy alone, which is a doctrine of dualism-cum-non-dualism by name pure viśeṣādvaita, there is the co-ordination of all Upaniṣadic statements).

चन्द्रकान्ते यथा तोयं सूर्यकान्ते यथाऽनलः ।
बीजे यथाङ्कुरः सिद्धस्तथात्मनी शिवः स्थितः ॥ २१ ॥

Just as water is immanent in the moon-stone, as fire in the sun-stone and as sprout in the seed, so is S'iva residing in the soul. (21)

S'iva resides in the soul as its inner immutable essence, becoming seemingly one with its nature (tādātmyasambandha).

शुद्धान्तःकरणे जीवे शुद्धकर्मविपाकतः ।
जायते शिवकारुण्यात् प्रस्फुटा भक्तिरैश्वरी ॥
जन्तुरन्त्यशरीरोऽसौ पिण्डशब्दाभिधेयकः ॥ २२ ॥

In a Jīva, whose inner-self is rendered pure by the ripening of pure deeds, the devotion to S'iva becomes manifest through S'iva's grace. This being, who is denoted by the name Piṇḍa, is the one who has taken up the mortal body for the last time. (22)

This dawning of devotion to S'iva in a pure soul is said to be 'S'aktipāta', the descent of S'iva's grace.

[२. पिण्डज्ञानस्थलम् । – (२)]

शरीरात्मविवेकेन पिण्डज्ञानी स कथ्यते ।
शरीरमेव चार्वाकैरात्मेति परिकीर्त्यते ॥ २३ ॥

इन्द्रियाणां तथात्मत्वमपरैः परिभाष्यते ।
बुद्धितत्त्वगतैर्बौद्धैर्बुद्धिरात्मेती गीयते ॥ २४ ॥

He (the awakened soul) is said to be Piṇḍajñānī (the knower of the soul) owing to the discriminative power in him regarding the body and the soul. The body itself is declared to be the soul by the Cārvākas. Others speak of senses as being the soul. The Bauddhas, whose stand is the theory of intellectualism, uphold intellect as the soul. (23-24)

Profane people think all objects of their comfort like house, field, wealth, etc., as their soul, with the consideration that their pleasure or pain depends upon the acquisition or loss of those. Further the materialistic Cārvākas improve upon the above belief by saying that the body is the soul. The objects like house, field, wealth, etc., they maintain, have no consciousness about what is what; but the body has it. Hence, the body is the soul, in the consideration of the Cārvākas. 'Indriyātmavādins' go a step further and say that, since the body cannot have consciousness in its sleeping state owing to the inertness of the senses, consciousness depends upon the senses and therefore, senses are the soul. Again the Buddhists consider these senses as dull and conclude that, since the intellect is their controlling force, the intellect is the soul.

नेन्द्रियाणां न देहस्य न बुद्धेरात्मता भवेत् ।
अहंप्रत्ययवेद्यत्वादनुभूतस्मृतेरपि ॥ २५ ॥

Neither the senses, nor the body, nor intellect have the distinction of being the soul, because they are apprehended by the element of 'I' and because all past experience regarding them is remembered by the said element. (25)

The senses cannot be Ātman, nor the body, nor intellect, because we have the common apprehensions—'this is my body', 'these are my senses', 'this is my intellect', 'this I remember', 'I have a body', 'I have clear senses', 'I was a boy, now I am a youth' and the like. How and by what are these apprehensions experienced? Which is the repository of the various reminiscences like 'I was happy', etc.? There must be some element apart from the senses, the body and the intellect, through which these apprehensions are made and through which these are retained. That element is Ātman, the soul which is represented by 'I'.

शरीरेन्द्रियबुद्धिभ्यो व्यतिरिक्तः सनातनः ।
आत्मस्थितिविवेकी यः पिण्डज्ञानी स कथ्यते ॥ २६ ॥

He who is conscious of the true state of the beginningless soul as being distinct from the body, senses and intellect, is called Piṇḍajñānī (the knower of the soul) (26)

[३. संसारहेयस्थलम् । – (३)]

निरस्तहृत्कलङ्कस्य नित्यानित्यविवेकिनः ।
संसारहेयता बुद्धिर्जायते वासनाबलात् ॥ २७ ॥

In him, the stigmas of whose heart have been destroyed and and who has the discrimination of what is eternal and what is non-eternal, is born the knowledge of the detestability of mundane existence by virtue of the impressions of past lives. (27)

Due to the knowledge of the detestability of mundane existence, the enlightened soul finds no delight in the ephemeral pleasure resulting from material objects. By repeated experience, he comes to know that harder he struggles to quench his thirst for pleasure in material objects, more insatiable it becomes. His attachment to material objects brings him more pain than pleasure and makes him timid at the thought of death. He feels himself then like a 'ball' tossed by unknown hands between the two extremities of birth and death. A distaste for existence in him is born by virtue of the impressions of such repeated experiences. This is called 'Samsāraheyatā'.

विवेकी शुद्धहृदयो निश्चितात्मसुखोदयः ।
दुःखहेतौ शरीरेऽस्मिन् कलत्रे च सुतेषु च ॥ २८ ॥

सुहृत्सु बन्धुवर्गेषु धनेषु कुलपद्धतौ ।
अनित्यबुध्द्या सर्वत्र वैराग्यं परमश्नुते ॥ २९ ॥

A discriminate person, pure in heart, in whom has sprung up a definite joy of the self, boards on supreme detachment through the consideration of the transitory nature of everything—his body, the cause of sorrow; his wife; his children; his friends; and the hosts of his kinsmen, wealth and family traditions. (28-29)

'Duḥkhahetau sarire'smin'–the body is a repository of sorrow (Duḥkha), which the theorists classify into three kinds; namely, Ādhyātmika, Ādhibhautika and Ādhidaivika. Ādhyātmika-duḥkha is the distress caused by one's own person. It is two-fold, viz., external (bāhya) caused by vāta, pittha, and kapha and internal (ābhyantara) caused by anger, desire, attachment, etc. Ādhibhautika-duḥkha is the distress caused by elements or beings like a king, enemy, cold, heat, etc., which are distinct from the person himself. Ādhidaivika-duḥkha is the distress caused by the superhuman elements like yakṣa, bhūta, piśāca, etc. Realising that all attachments lead to misery, the Individual Soul gets released from all worldly entanglements. Then he enters the next stage, where he seeks refuge under a Guru (a preceptor) and wins his favour (kāruṇya)

[४. गुरुकारुण्यस्थलम् । – (४)]

ततो विवेकसम्पन्नो विरागी शुद्धमानसः ।
जिज्ञासुः सर्वसंसारदोषध्वंसकरं शिवम् ॥ ३० ॥

उपैति लोकविख्यातं लोभमोहविवर्जितम् ।
आत्मतत्त्वविचारज्ञं विमुक्तविषयभ्रमम् ॥ ३१ ॥

लिङ्गाङ्गयोगतत्त्वज्ञं निरूढाद्वैतवासनम् ।
लिङ्गाङ्गस्थलभेदज्ञं श्रीगुरुं शिववादिनम् ॥ ३२ ॥

Then the individual, being endowed with discrimination, detatched, pure in mind and aspiring to know about S'iva, the benignant destroyer of all signs of worldly existence, approaches an illustrious Guru of wide fame, who is free from avarice and delusion, who is conversant with the right knowledge of the doctrine of the self (the knowledge of the unity of Ātman and Paramātman), who is relieved of the illusory conception of the mundane objects, who is the knower of the union of Liṅga and Aṅga (S'iva and Jīva), who has a fixed impression of non-duality, who is familiar with the distinction of Liṅgasthala and Aṅgasthala and who can preach about S'iva. (30–32)

In Viraśaivism, Guru has a unique place. He is mentioned as the first among the Aṣṭāvaraṇas, the eight armours (coverings) of faith that guard an aspirant on his path of spiritual pilgrimage. He is the enlightened person, fully aware of the relation between the Ātman and the Paramātman and widely conversant with the S'āstras. He is the guide of the aspirant in his faith. He is indispensible as it is he alone who can sow the seed of right knowledge in the heart of a disciple. For knowing God, all the existing S'āstras are useless. It is Guru alone that can teach about God. Guru's teaching centres round the topics pertaining to the ways and means of attaining self-knowledge. Particularly in the beginning of the Bhakta-sthala, the first rung of the ladder, it is the Guru who initiates the aspirant into the faith by giving an Iṣṭaliṅga duely consecrated. After that he acts as a trainer by giving timely instructions to the progressing aspirant. At the end, he leads the aspirant to Mokṣa (emancipation). Thus a Vīraśaiva Guru has three functions, viz., Dīkṣākaraṇa (initiating), S'ikṣāpradāna (giving instructions) and Mokṣanayana (leading to Mokṣa). In accordance with the function which he officiates, Guru is called Dīkṣāguru, S'ikṣāguru and Mokṣaguru. One and the same Guru can perform all the three functions. If these functions are performed by more than one person, all are offered equal veneration as if they are one.

सेवेत परमाचार्यं शिष्यो भक्तिभयान्वितः ।
षण्मासान् वत्सरान् वापि यावदेष प्रसीदति ॥ ३३ ॥

The disciple should serve the Supreme Guru (Paramācārya) with devotion and veneration for six months or for years till he is pleased. (33)

It is at this stage, the earnestness of the disciple is tested by the Guru. If the Guru finds the disciple to be ripe, he confers his favour on him. Otherwise, he allows the disciple to reach that stage under his able vigilence and then initiates him. This stage is, therefore, called 'Gurukāruṇya-sthala'.

प्रसन्नं परमाचार्यं भुक्तिमुक्तिप्रदायकम् ।
प्रार्थयेदग्रतः शिष्यः प्राञ्जलिर्विनयान्वितः ॥ ३४ ॥
भो कल्याण महाभाग शिवज्ञानमहोदधे ।
आचार्यवर्य सम्प्राप्तं रक्ष मां भवरोगिणम् ॥ ३५ ॥

Finding the Supreme Ācārya, the giver of Bhukti (enjoyment) and Mukti (release), pleased, the disciple filled with modesty, should appeal in his presence with folded hands : 'O ! auspicious one, O ! blessed one, O ! the vast ocean of S'iva-knowledge, O ! Supreme Ācārya, pray, save me; I am suffering from the disease of transmigration and I have sought your presence'. (34–35).

इति शुध्देन शिष्येन प्रार्थितः परमो गुरुः ।
शक्तिपातं समालोक्य दीक्षया योजयेदमुम् ॥ ३६ ॥

Being thus requested by the disciple, the Supreme Ācārya, observing the descent of S'iva's grace in him, should deck him with initiation (Dīksā). (36)

दीयते शिवज्ञानं क्षीयते पापबन्धनम् ।
यस्मादतः समाख्याता दीक्षेतीयं विचक्षणैः ॥ ३७ ॥

Since the knowledge of S'iva is granted through it and since the bondage of worldly fetters is destroyed by it, it is termed as Dīkṣā by the wise. (37)

The word 'Dīkṣā' consists of two syllables, 'dī' standing for the 'giving of S'ivajñāna' and 'kṣa' for the 'cutting off of bondage'. Compare :

> 'Dīyate liṅgasambandhaḥ kṣīyate ca malatrayam
> dīyate kṣīyate yasmāt sā dīkṣeti nigadyate.'
> —Kiraṇāgama, kriyāpāda, verse 12.

(Dīkṣa is so called, because, by it something is given and something is destroyed, the kinship with the Liṅga being what is given and the three impurities-māyāmala, āṇavamala and kārmikamala-are those that are destroyed.). According to Vīraśaivism, there are three kinds of dīkṣās; Vedhādīkṣā consists in the placing of consoling hand of the Guru on the head of the disciple (hastamastakasamyoga), piercing him by his very gracious glance; Mantradīkṣā (or Manudīkṣā) consists of imparting the sacred formula (Pañcākṣarī, the five-lettered mantra) in the right ear of the disciple and kriyādīkṣā consists of presenting an 'Iṣṭāliṅga' into the palm of the disciple through the rites like Svastivācana, Pañcakalaśasthāpana, etc.

[५. लिङ्गधारणस्थलम् । – (५)]

स्फाटिकं शैलजं वापि चन्द्रकान्तमयं तु वा ।
वाणं वा सूर्यकान्तं वा लिङ्गमेकं समाहरेत् ॥ ३८ ॥

The Guru should take a Liṅga, made of crystal, of stone, of moon-stone, of Narmadābāṇa or of sun-stone. (38)

सर्वलक्षणसम्पन्ने तस्मिंल्लिङ्गे विशोधिते ।
पीठस्थितेऽभिषिक्ते च गन्धपुष्पादिपूजिते ॥ ३९ ॥

मन्त्रपूते कलां शैवीं योजयेद्विधिना गुरुः ।
शिष्यस्य प्राणमादाय लिङ्गे तत्र निधापयेत् ॥ ४० ॥

तल्लिङ्गं तस्य तु प्राणे स्थापयेदेकभावतः ।
एवं कृत्वा गुरुर्लिङ्गं शिष्यहस्ते निधापयेत् ॥ ४१ ॥

Into that Liṅga, possessing all marks of sculptural perfection, purified, placed on a consecrated seat, ablution rendered, worshipped with sandal-paste and flowers, and sanctified by the sacred formula, the Guru should invoke S'iva's kalā (the divine light in the centre of the head of the disciple). Guru, then, should extract the life-principle of the disciple and unite it with that Liṅga. That Liṅga should he incorporate into the life-principle of the disciple with the spirit of identity between the Liṅga and the life-principle of the disciple. After this, the Guru should place that Liṅga in the palm of the disciple. (39–41)

Here we have brief hints of the various rites involved in a Liṅgadhāraṇa ceremony (a ceremony of conferring Liṅga), which is to be performed on an auspicious day. The consecration of the Liṅga mainly consists of the processes like purification, ablution worship and sanctification by the Pañcākṣarī-mantra In selecting the Liṅga, all the auspicious marks are minutely tested. The Liṅga should be perfect with the five specified proportions (Pañcasūtraghaṭita), according to S'ilpaśāstra (the science of sculptors). Such a perfect Liṅga is to be further purified to remove all the impurities of its source, stone, crystal, etc. This is done by such operations as 'Jalādhivāsa' 'Dhānyādhivāsa', 'S'ayanādhivāsa', 'Aṣṭatrimśatkalānyāsa', 'Ṣadadhvaśuddhi, etc. Then it is given a ceremonial washing (abhiṣeka) by Pañcāmṛta (the five nectars,- a combination of cow's milk, curds, ghee, honey and sugar), followed by a due worship with flowers, incense, etc. The most important operation consists in its sanctification by the sacred Pañcākṣarī-mantra.

After this consecoration, technically called as Liṅgasamskāra', is over, the Guru should duely extract the 'S'ivakalā', also called 'citkalā', (the light of intelligence), residing in the brain of the disciple and unite it with the Liṅga, thus making it an emblem of the disciple's citkalā. Then its spiritual form is fused into the vital breath of the disciple, thus making it also an emblem of his very life-principle. In this process of extracting the internal caitanya, the Guru fixes two internal Liṅgas, namely, Prāṇalinga and Bhāvaliṅga in the two internal bodies of the pupil, Sūkṣma and kāraṇa śarīras respectively. Then the Guru confers an 'Iṣṭaliṅga' into the palm of the disciple as a replica of his favour. By doing so, he fixes a Liṅga on the Sthūla-śarīra of the pupil, making it an outer emblem of the two internal Liṅgas. All the three Liṅgas—Iṣṭa, Prāṇa and Bhāva–are woven by a subtle thread of divine power.

प्राणवद्धरणीयं तत्प्राणलिङ्गमिदं तव ।
कदाचित्कुत्रचिद्वापि न वियोजय देहतः ॥ ४२ ॥

इति सम्बोधितः शिष्यो गुरुणा शास्त्रवेदिना ।
धारयेच्छाङ्करं लिङ्गं शरीरे प्राणयोगतः ॥ ४३ ॥

'This is to be bourne by you as your very life, this is verily your Prāṇaliṅga. On no occasion and no where should you separate it from your body'–being thus instructed by the Guru, the knower of the sacred lore, the disciple should bear the S'ivaliṅga on his body as one with his vital breath (Prāṇa). (42–43)

It is during this ceremony, the disciple acquires the eight emblems of Vīraśaiva faith, the Aṣṭāvaraṇas which he has to adore throughout his life. The preceptor who has initiated him is the Guru, the Liṅga is conferred upon, the Guru himself represents the Jaṅgama, the Vibhūti (sacred ash) is applied to his forehead and other parts of his body in accordance with the scriptures; he is made to wear the Rudrākṣas (the holy beads); the sacred Mantra (Pañcākṣarī) is communicated to him and then the

Pādodaka (the holy water) and the Prasāda (the consecrated food) are granted as marks of Guru's favour. Thus the disciple comes out of this ceremony furnished with the eight emblems and he is called 'aṣṭāvaraṇasampanna'.

लिङ्गधारणमाख्यातं द्विधा सर्वार्थसाधकम् ।
बाह्यमाभ्यन्तरं चेति मुनिभिर्मोक्षकाङ्क्षिभिः ॥ ४४ ॥

Liṅgadhāraṇa, which procures all values of life, is said to be two-fold by the sages who are desirous of emancipation, as Bāhyam (external) and Ābhyantaram (internal). (44)

'Artha' means 'wealth' in common parlance. Here it means 'bhogamokṣapradāyakam'—i. e. 'that which procures enjoyment and liberation'.

चिद्रूपं परमं लिङ्गं शाङ्करं सर्वकारणम् ।
यत्तस्य धारणं चित्ते तदान्तरमुदाहृतम् ॥ ४५ ॥

To fix in the mind the Supreme S'iva-Liṅga which is of the form of intelligence and which is the prime cause of everything, is termed as 'Internal' (Liṅgadhāraṇa). (45)

This Liṅga is called 'Jyotirliṅga', the 'Linga of the form of light'. This 'antarliṅgadhāraṇa' is characterised as 'nirupādhika' (without any external adjuncts). Although 'Bāhyaliṅgadhāraṇa' is indispensible, 'Antarliṅgadhāraṇa' is said to be superior and is praised in glowing terms by the Vīraśaiva mystics. The author now describes the nature of the Liṅga as conceived in Vīraśaiva philosophy :

लयं गच्छति यत्रैव जगदेतच्चराचरम् ।
पुनःपुनः समुत्पत्तिं तल्लिङ्गं ब्रह्म शाश्वतम् ॥ ४६ ॥

That, into which alone the movable and the immovable creation becomes absorbed and from which alone it emerges again and again, is Liṅga, the eternal Brahman. (46)

The Vīraśaiva philosophers do not distinguish the Liṅga from the 'Supreme'. They cherish it to be verily identical with the Supreme Brahman. The Liṅga to them is the real form of Paraśiva and Parāśakti (the Supreme and His S'akti, energy). It is not to be considered as having a material body, but as an aggregate of the spiritual lores, the mass of effulgence, the excessive bliss, the real entity of eternal perfection. It is 'aṇoraṇīyānmahato mahīyān' (minuter than the minutest and larger than the largest), beyond all comparision, description and guess. It can be felt through jñāna alone, acquired by following the precepts of the Guru through the 'Iṣṭaliṅga'.

अन्तर्लिङ्गानुसन्धानमात्मविद्यापरिश्रमः ।
गुरूपासनशक्तिश्च कारणं मोक्षसम्पदाम् ॥ ४७ ॥

Contemplation on the Antarliṅga (Internal Liṅga), the engrossment in self-knowledge and the power derived from serving the Guru, are the cause for attaining the wealth of emancipation. (47).

The word 'kāraṇam' is in singular number. The idea is that all the three put together, but not separately, are the cause, but not causes, of attaining emancipation.

लिङ्गं तु त्रिविधं प्रोक्तं स्थूलं सूक्ष्मं परात्परम् ।
इष्टलिङ्गमिदं स्थूलं यद्बाह्ये धार्यते तनौ ॥ ४८ ॥
प्राणलिङ्गमिदं सूक्ष्मं यदन्तर्भावनामयम् ।
परात्परं तु यत्प्रोक्तं तृप्तिलिङ्गं तदुच्यते ॥
भावनातीतमव्यक्तं परब्रह्मशिवाभिधम् ॥ ४९ ॥

Liṅga is declared to be three-fold-Sthūla (gross), Sūkṣma (subtle) and Parātpara (the supreme). Iṣṭaliṅga is gross, as it is borne on the body; Prāṇaliṅga is subtle as it is conceived of feelings inside; and the Tṛptiliṅga (Bhāvaliṅga) is Parātpara (the supreme), as it is beyond conception, as it is unmanifest and as it connotes Parabrahma-S'iva. (48-49)

[भस्मधारणस्थलम् । – (६)]

भस्मधारणसंयुक्तः पवित्रो नियताशयः ।
शिवाभिधानं यत्प्रोक्तं भासनाद्भसितं तथा ॥ ५० ॥

He who applies the sacred ash becomes holy and firm-minded. The sacred ash (Bhasma), which connotes S'iva, is called Bhasita because it manifests (the nature of S'iva). (50)

'Bhasma' is a word technically used for the 'sacred ash' in Vīraśaiva philosophy. In common with all the Schools of S'aivism, the Vīraśaiva School attaches great sacredness to Bhasma. According to Vīraśaivism, Bhasma is two-fold : Nirupādhikabhasma and Sopādhikabhasma. Nirupādhikabhasma is S'iva himself, whom the devotees admire as Mahābhasma (Bhasma par excellance). Nirupādhika is what is independent of all adjuncts (upādhis). On the other hand, Sopādhikabhasma is the sacred ash which is produced through a specified process and is sanctified by the sacred mantras (chants). The cow-dung is collected, dried and burnt with other holy vegetable ingredients. The ash thus obtained is mixed with water and is moulded into different shapes. Throughout this process the sacred hymns are chanted. The moulded ash becomes the sacred ash after it is duly consecrated by the Guru. This is Sopādhika because it depends upon certain extraneous factors for its preparation.

नमः शिवायेति भस्म कृत्वा सप्ताभिमन्त्रितम् ।
उध्दूलयेत्तेन देहं त्रिपुण्ड्रं चापि धारयेत् ॥ ५१ ॥

Having consecrated the Bhasma by repeating the mantra-Namaḥ S'ivāya-seven times, one should besmear one's body with it and apply its tripuṇḍra also. (51)

Tripuṇḍra is a term which means 'a three-lined mark of the sacred ash'. It is applied to the various parts of the body, such as the forehead, etc., with the three fingers, viz., the fore-finger, the middle finger and the ring-finger put together.

त्रिपुण्ड्रं धारयेन्नित्यं भस्मना सजलेन हि ।
स्थलेषु पञ्चदशसु शरीरे साधकोत्तमः ॥ ५२ ॥

An aspirant should daily apply tripuṇḍra with Bhasma mixed with water at fifteen places on his body. (52)

The fifteen places are: 1. head, 2. forehead, 3-4. two-ears, 5. neck, 6-7. the two shoulders, 8. chest, 9. navel, 10. back, 11-12. two arms, 13. hump, 14-15. two fore-arms.

प्रातःकाले च मध्याह्ने सायाह्ने च त्रिपुण्ड्रकम् ।
कदाचिद्भस्मना कुर्यात् स रुद्रो नात्र संशयः ॥ ५३ ॥

He who applies tripuṇḍra with Bhasma at dawn, at noon and in the afternoon is undoubtedly S'iva himself. (53)

[रुद्राक्षधारणस्थलम् । – (७)]

भस्मना विहितस्नानत्रिपुण्ड्राङ्कितमस्तकः ।
शिवार्चनपरो नित्यं रुद्राक्षमपि धारयेत् ॥ ५४ ॥

He, who has taken bath with Bhasma, who has marked his head with tripuṇḍra and who is engaged in the worship of S'iva (Iṣṭaliṅga), should wear Rudrākṣas also. (54)

Rudrākṣas are the seeds of a certain tree. They are highly sacred to the Vīraśaivas, as they are to all S'aivas in general, since they are believed to have been originated from the eyes of S'iva (Rudra) at the time of his burning the three cities–tripuradahana. Rudrākṣas are made into garlands and put round the neck, head, arms, fore-arms, etc.

एवं रुद्राक्षधारी यस्सर्वकाले तु वर्तते ।
तस्य पापकथा नास्ति मूढस्यापि न संशयः ॥ ५५ ॥

For him, who always wears Rudrākṣas, there can be undoubtedly no sin whatsoever, even if he happens to be ignorant. (55).

दर्शनात्स्पर्शनाच्चैव स्मरणादपि पूजनात् ।
रुद्राक्षधारणाल्लोके मुच्यन्ते पातकैर्जनाः ॥ ५६ ॥

People are wiped off of all sins in the world by the sight, touch, memory and worship of Rudrākṣas and by the wearing of them. (56)

भस्मोद्धूलितसर्वाङ्गा धृतरुद्राक्षमालिकाः ।
ये भवन्ति महात्मानस्ते रुद्रा नात्र संशयः ॥ ५७ ॥

Those magnanimous persons whose limbs are smeared with Bhasma and who have put on the garlands of Rudrākṣas, are undoubtedly the Rudras (S'ivas). (57)

[८. पञ्चाक्षरजपस्थलम् । – (८)]

धृतश्रीभूतिरुद्राक्षः प्रयतो लिङ्गधारकः ।
जपेत् पञ्चाक्षरीविद्यां शिवतत्त्वप्रबोधिनीम् ॥ ५८ ॥

One who is decked with Bhasma and Rudākṣa, who is pure and who wears the Liṅga should repeat intently the Pañcākṣari-mantra which enlightens in turn the knowledge of S'iva. (58)

Japa in any religion is the repeating of the name of God in meditation. This in Vīraśaiva religion is in the form of the five-lettered mantra (Pañcākṣarī) and is sacred to the Vīraśaivas. The word 'Pañcākṣarī-vidyā' in this verse means 'Pañcākṣarī-mantra' itself.

अशेषजगतां हेतुः परमात्मा महेश्वरः ।
तस्य वाचकमन्त्रोऽयं सर्वमन्त्रैककारणम् ॥ ५९ ॥

The supreme soul, Maheśvara is the cause of the entire universe (in its creation, protection, and absorption) and this sacred formula is expressive of Him. It is the singular source of all mantras. (59)

The word 'mantra' is explained significantly as 'mananāt trāyata iti mantraḥ', i. e., that which protects the devotee when it's significance is realised by him, is mantra.

नमःशब्दं वदेत्पूर्वं शिवायेति ततःपरम् ।
मन्त्रः पञ्चाक्षरो ह्येष सर्वश्रुतिशिरोगतः ॥ ६० ॥

One should utter the word 'namaḥ' (obeisance) first and then the word 'S'ivāya' (to S'iva); this is the five-lettered mantra, which is at the head of all the sacred Scriptures. (60)

पञ्चाक्षरीमिमां विद्यां प्रणवेन षडक्षरीम् ।
जपेत् समाहितो भूत्वा शिवपूजापरायणः ॥ ६१ ॥

One who is engrossed in the worship of S'iva (Linga) should compose himself and repeat this Pañcākṣarī-mantra with the prefixture of 'Om'-syllable (Praṇava), which, then, becomes Ṣaḍ-akṣarī-mantra. (61)

जपस्तु त्रिविधः प्रोक्तो वाचिकोपांशुमानसः ।
श्रूयते यस्तु पार्श्वस्थैर्यथावर्णसमन्वयः ।
वाचिकः स तु विज्ञेयः सर्वपापप्रभञ्जनः ॥ ६२ ॥

ईषत्स्पृष्टाधरपुटं यो मन्दमभिधीयते ।
पार्श्वस्थैरश्रुतः सोऽयमुपांशुः परिकीर्तितः ॥ ६३ ॥

अस्पृष्टाधरमस्पन्दि जिह्वाग्रं योऽन्तरात्मना ।
भाव्यते वर्णरूपेण स मानस इति स्मृतः ॥ ६४ ॥

Japa is said to be of three kinds, viz., Vācika (articulate), Upāms'u (inarticulate) and Mānasa (mental). That which is heard by others distinctly even with the order of its syllables, is to be understood as Vācikajapa, which destroys all sins. That which is repeated in a low voice with a slight movement of the lips unheard by others, is known as Upāms'ujapa. That which is contemplated in the ideal form of it's syllables in one's own self without in the least moving the lips and the tongue, is considered to be Mānasajapa. (62–64)

Of the three kinds of Japas, Upāmśu is better than Vācika and Mānasa is superior to Upāmśu. Hence, Mānasajapa is said to be the best.

अनेन मूलमन्त्रेण शिवलिङ्गं प्रपूजयेत् ।
नित्यं नियमसम्पन्नः प्रयतात्मा शिवात्मकः ॥ ६५ ॥

He, who is endowed with religious discipline, who is pure-souled and who is essentially S'iva, should daily worship the S'iva-liṅga with this basic mantra–(Ṣaḍakṣarī-mantra). (65)

[९. भक्तमार्गक्रियास्थलम् । –(९)]

भूतिरुद्राक्षसंयुक्तो लिङ्गधारी सदाशिवः ।
पञ्चाक्षरजपोद्योगी शिवभक्त इति स्मृतः ॥ ६६ ॥

He who is decked with Bhasma and Rudrākṣa, wearing the Linga, ever benignant and engaged in Pañcākṣarī-japa, is considered as S'ivabhakta, the devotee of S'iva. (66)

श्रवणं कीर्तनं शम्भोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥ ६७ ॥
एवं नवविधा भक्तिः प्रोक्ता देवेन शम्भुना ।
दुर्लभा पापिनां लोके सुलभा पुण्यकर्मणाम् ॥ ६८ ॥

Bhakti which is hardly accessible to the sinful, but of easy access to the virtuous, is declared by S'iva to be thus of nine kinds: hearing the scriptures in favour of S'iva, speaking in praise of him, cherishing his name, serving his feet, worshipping him, saluting him, becoming a slave to him, securing his companionship and self-surrender to him. (67–68)

सा भक्तिर्द्विविधा ज्ञेया वाह्याभ्यन्तरभेदतः ।
वाह्या स्थूलान्तरा सूक्ष्मा वीरमाहेश्वरादृता ॥ ६९ ॥

That devotion is to be understood as two-fold : as external and internal. The external devotion is gross and the internal devotion which is accepted by the Vīramāhes̍varas (the brave devotees of S'iva), is subtle. (69)

The two forms of devotion referred to above are further explained by the subsequent verses in the section.

सिंहासने शुद्धदेशे सुरम्ये रत्नचित्रिते ।
शिवलिङ्गस्य पूजा या सा बाह्या भक्तिरुच्यते ॥ ७० ॥

The worship of the S'iva-liṅga on a charming and jewel-decked throne placed in a consecrated place, is said to be external devotion. (70)

लिङ्गे प्राणं समाधाय प्राणे लिङ्गं तु शाम्भवम् ।
स्वस्थं मनस्तथा कृत्वा न किञ्चिच्चिन्तयेद्यदि ।
साभ्यन्तरा भक्तिरिति प्रोच्यते शिवयोगिभिः ॥ ७१ ॥

That devotion is called internal by the S'aiva sages, if one keeps one's mind composed and does not think of anything else, having united one's life with the Liṅga and the Liṅga with one's life-principle. (71)

The path of internal devotion is always subtle and difficult to be followed, because its repository is the mind, which is fickle. But by constant and steady practice, the mind, being purged of all its baser thoughts, becomes clear and thus fertile for the seed of devotion to grow. The blessings of the Guru in the form of granting the Linga and of imparting the deepest significance of the Liṅga to his life, guide the devotee in this respect.

साङ्गाऽन्यूना च या सेवा सा भक्तिरिति कथ्यते ।
सा पुनर्भिद्यते त्रेधा मनोवाक्कायसाधनैः ॥ ७२ ॥
शिवरूपादिचिन्ता या सा सेवा मानसी स्मृता ।
जपादिर्वाचिकी सेवा कर्मपूजा च कायिकी ॥ ७३ ॥

The service which is consisting of nine accessaries and which is without any failings, is called devotion. It (sevā) is of three kinds, depending on its means-mind, speech and body. Cherishing mentally S'iva's form, etc., is called Mānaśī-sevā (mental service); japa etc., are called Vācakī-sevā (verbal service); and worshipping S'iva through physical means is termed Kāyikī-sevā (physical service). (72–73)

The Mānasī-sevā includes not only the cherishing of S'iva's form, but also the complete process of mental worship. Vācikī-sevā includes the chanting of the holy hymns and songs in praise of S'iva besides the repitition of the sacred mantra imparted by the Guru. Kāyikī-sevā consists of all the physical activities such as taking bath and bringing water, Bilva leaves, flowers, etc., for the worship and so on. The first mentioned sevā is possible for the most accomplished devotees. The other two kinds of sevā afford the proper preparation, discipline and training for the earnest aspirants to become adept in Mānasī-sevā.

पञ्चधा कथ्यते सद्भिस्तदेव भजनं पुनः ।
तपः कर्म जपो ध्यानं ज्ञानं चेत्यनुपूर्वकम् ॥ ७४ ॥

शिवार्थे देहसंशोषस्तपः कृच्छ्रादि नो मतम् ।
शिवर्चा कर्म विज्ञेयं बाह्यं यागादि नोच्यते ॥ ७५ ॥

जपः पञ्चाक्षराभ्यासः प्रणवाभ्यास एव वा ।
रुद्राध्यायादिकाभ्यासो न वेदाध्ययनादिकम् ॥ ७६ ॥

ध्यानं शिवस्य रूपादिचिन्ता नात्मादिचिन्तनम् ।
शिवागमार्थविज्ञानं ज्ञानं नान्यार्थवेदनम् ।
इति पञ्चप्रकारोऽयं शिवयज्ञः प्रकीर्तितः ॥ ७७ ॥

That Service is again said to be five-fold by the pious as Tapas (penance), Karma (rite), Japa (repeating the mantra), Dhyāna (meditation) and Jñāna (knowledge) in due order. Tapas (penance) is emaciation of the body for the sake of S'iva, but not the practice of rigorous vows (like Cāndrāyaṇa, etc.); Karma (the religious rite) is to be understood as the worship of S'iva, but not as the sacrifice, etc., which are external; Japa is the repeating of the Pañcakṣarī-mantra or the 'Om'-syllable or the chanting of the Rudrādhyāya, etc, but not the study of Veda; Dhyāna (meditation) is the mental cherishing of the form of S'iva (as Candraśekhara etc.,), but not the dwelling upon Ātman; Jñāna (knowledge) is the knowledge of the import of the S'aivāgamas, but not of other scriptures;—thus five-fold is the S'aiva-sacrifice (S'iva-yajña) described. (74–77)

This five-fold S'ivayajña is emphasised here to give a concrete basis for the faith of the devotee. Viraśaivism does not give importance to the other forms of yajña.

सदा शिवैकनिष्ठानां वीरशैवाध्ववर्तिनाम् ।
न हि स्थावरलिङ्गानां निर्माल्याद्युपभुज्यते ॥ ७८ ॥

Those who are ever steady in their devotion to S'iva alone and who are following the Viraśaiva faith, should not partake the remains of the offerings to the Sthāvaraliṅgas. (78)

Sthāvaraliṅgas are the consecrated liṅgas installed in temples, etc. Being devoted to the Iṣṭaliṅga given by the Guru as the replica of his own inner self, a Vīraśaiva is forbidden from receiving the things like flowers, food, etc., first offered to the Sthāvaraliṅgas. Iṣṭaliṅga is the all-in-all for him. What the Vīraśaiva takes after offering to the Iṣṭaliṅga, Guru or Jaṅgama, is called Prasāda but not nirmālya.

यत्र चाचारनिन्दास्ति कदाचित्तत्र न व्रजेत् ।
यद्गृहे शिवनिन्दास्ति तद्गृहं तु परित्यजेत् ॥ ७९ ॥

He (a S'iva-devotee) should not go to that place where there is the condemnation of his religious customs; and he should relinquish that house where there is disregard for S'iva. (79)

The blame of his religious customs and the condemnation of S'iva may shake the faith in the disciple which would be detrimental to his spiritual progress. Hence, he is forbidden from hearing such things.

शिवपूजापरो भूत्वा पूर्वकर्म विसर्जयेत् ।
अथवा पूर्वकर्म स्यात्सा पूजा निष्फला भवेत् ॥ ८० ॥

He who dedicates himself to S'iva-worship, should relinquish all practices of the faith which he had previously followed. Otherwise, the worship becomes fruitless, if such practices are continued. (80)

न तस्य सूतकं किञ्चित् प्राणलिङ्गाङ्गसङ्गिनः ।
जन्मनोत्थं मृतोत्थं च विद्यते परमार्थतः ॥ ८१ ॥
लिङ्गार्चनरतायाश्च ऋतौ नार्या न सूतकम् ।
तथा प्रसूतिकायाश्च सूतकं नैव विद्यते ॥ ८२ ॥

For him, whose self is in union with Prāṇaliṅga, there are no pollutions whatever, due to birth and death, in a spiritual plane. For a woman, engaged in the worship of the Liṅga, there is no pollution in her monthly courses; likewise, there is no pollution at all when she has delivered. (81–82)

The word 'Paramārthataḥ' in verse 81 and 'liṅgārcanaratāyāḥ' in 82 mean 'in a spiritual plane' and 'engaged in Liṅga-worship', respectively. The idea is : the five pollutions (pañcasūtakas), such as, the impurities at the time of birth, death, monthly courses of women, etc., are not taken into account in a spiritual plane, i. e., while rendering worship to the Liṅga; but they exist in matters other than the worship of the Iṣṭaliṅga. This explanation is corroborated by the conclusion arrived at by S'rīpatipaṇḍita in his S'rīkarabhāṣya under the sūtra 'Athāto Brahmajijñāsā', where he quotes the Siddhāntāgama thus :

> Sveṣṭaliṅgaikapūjāyām naivāśaucam vidhīyate,
> Pauṇḍarīke rajastrīṇām svāgnihotre yathā tathā.
>
> Tathā sūtakinaḥ S'aivāḥ pūjāmātrasunirmalāḥ,
> Nānyasparśānukūlāḥ syuriti vedānuśāsanam.

[With regard to the worship of the Iṣṭaliṅga alone, no pollution whatever is ordained, just as in the case of women in their monthly courses at the time of the sacrifices like Pauṇḍarīka, Agnihotra, etc. Likewise, the S'aiva devotees during the days of pollution are pure in so far as the worship of the Liṅga is concerned, but are not fit for other contacts (like touching the food etc.). This is the verdict of the Veda.]

[१०. उभयस्थलम् । – (१०)]

एवमाचारसंयुक्तो वीरशैवो महाव्रती ।
पूजयेत्परया भक्त्या गुरुं लिङ्गं च सन्ततम् ॥ ८३ ॥

A Vīraśaiva, who is wedded to religious customs, and who has taken up a great vow, should always worship with high veneration the Guru and the Liṅga. (83)

An individual should revere equally the Guru and the Liṅga, since both are not distinct from S'iva. This Sthalam is called Ubhayasthalam because the reverence for both the Guru and the Liṅga (Ubhāya means 'two'.) is ordained in it.

गुरोरभ्यर्चनेनापि साक्षादभ्यर्चितः शिवः ।
नास्ति भेदस्तयोः कश्चित् एकत्वात्तत्त्वरूपतः ॥ ८४ ॥

S'iva himself is worshipped when the Guru is worshipped. There is no difference whatsoever between them, as they are identical in spirit. (84)

The Guru is regarded as S'iva in visible form. Hence, whatever worship that is rendered to the Guru, is rendered to S'iva himself. A disciple should never make any distinction between S'iva and Guru. Svetāśvataropaniṣad teaches the same truth—'Yasya deve parā bhaktiryathā deve tathā Gurau'—('As the one has deep devotion towards Lord S'iva, one should have the same devotion towards the Guru'.)

शिवज्ञानं महाघोरसंसारार्णवतारकम् ।
दीयते येन स गुरुः कस्य वन्द्यो न जायते ॥ ८५ ॥

To whom is the Guru not worthy of veneration, as it is he who gives the knowledge of S'iva, which helps one to cross the ocean of highly dreadful existence ? (85)

[११. त्रिविधसम्पत्तिस्थलम् । – (११)]

यथा गुरौ यथा लिङ्गे भक्तिमान्परिवर्तते ।
जङ्गमे च तथा नित्यं भक्तिं कुर्याद्विचक्षणः ॥ ८६ ॥

Just as a wise one is full of devotion towards the Guru and the Liṅga, so should he always have the same devotion towards the Jaṅgama. (86)

The word Jaṅgama means 'a moving object', the opposite of sthāvara, the fixed. In Vīraśaivism, it is employed to denote a holy person who, representing a particular religious order, wanders from one place to the other and preaches the religion and the moral to the people of his faith. He is described in the Āgamas as one who has freed himself from all worldly attachments, who is beset with no burdens, who is free from all physical cravings, etc. A devotee should have equal reverence towards the Guru, the Liṅga and the Jaṅgama and thus acquires the favour of all the three (trividhasampatti).

एक एव शिवः साक्षात् सर्वानुग्रहकारकः ।
गुरुजङ्गमलिङ्गात्मा वर्तते भुक्तिमुक्तिदः ॥ ८७ ॥

S'iva, the one and the only one, who shows favour to all, and who grants them enjoyment and release, remains himself in the form of the Guru, Liṅga and Jaṅgama. (87)

शिवयोगी शिवः साक्षादिति कैङ्कर्यभक्तितः
पूजयेदादरेणैव यथा लिङ्गं यथा गुरुम् ॥ ८८ ॥

An individual should worship with admiration the S'ivayogin as he does the Liṅga and the Guru, through servile devotion that he (the S'ivayogin) is S'iva himself. (88)

[१२. प्रसादस्वीकारस्थलम् । – (१२)]

पादोदकं यथा भक्त्या स्वीकरोति महेशितुः ।
तथा शिवात्मनोर्नित्यं गुरुजङ्गमयोरपि ॥ ८९ ॥

Just as one partakes with devotion the holy water from the feet of S'iva, so one should take that of the Guru and the Jaṅgama who are S'iva themselves. (89)

Pādodaka is the holy water from the feet of the Guru and Jaṅgama. It is held in great esteem by the Vīraśaivas. This is one of the eight emblems (aṣṭāvaraṇas) of the Vīraśaiva faith as already referred to under III. 43.

अर्पयित्वा निजे लिङ्गे पत्रं पुष्पं फलं जलम् ।
अन्नाद्यं सर्वभोज्यं च स्वीकुर्याद्भक्तिमान्नरः ॥ ९० ॥

A devoted person should partake the Bilva leaves, flowers fruits, water and all eatables like food, etc., after having offered them to his Iṣṭaliṅga. (90)

Any object offered by the devotee to the Guru, Liṅga and Jaṅgama and received back as a favour is called 'Prasāda', and this is another emblem among the aṣṭāvaraṇas of the Vīraśaiva faith.

शिवलिङ्गप्रसादस्य स्वीकाराद्यत्फलं भवेत् ।
तथा प्रसादस्वीकाराद्गुरुजङ्गमयोरपि ॥ ९१ ॥

Whatever reward that is obtained by partaking the Prasāda of the S'ivaliṅga, the same is obtained by partaking the Prasāda of the Guru and the Jaṅgama. (91)

तस्माद्गुरुं महादेवं शिवयोगिनमेव च ।
पूजयेत्तत्प्रसादान्नं भुञ्जीत प्रतिवासरम् ॥ ९२ ॥

Hence, one should worship the Guru, the Liṅga (Mahādeva) and S'ivayogin, and should partake everyday the food received as Prasāda from them. (92)

[१३. सोपाधिदानस्थलम् । – (१३)]

शिवलिङ्गे शिवाचार्ये शिवयोगिनि भक्तिमान् ।
दानं कुर्याद्यथाशक्ति तत्प्रसादयुतः सदा ॥ ९३ ॥

A devotee, being endowed with their favour, should always offer gifts, according to his capacity, to the S'ivaliṅga, the S'ivācārya (Guru) and the S'ivayogin (Jaṅgama). (93)

फलाभिसन्धिसंयुक्तं दानं यद्विहितं भवेत् ।
तत्सोपाधिकमाख्यातं मुमुक्षुभिरनादृतम् ॥ ९४ ॥

The gift which is offerd with a desire for a material reward, is called Sopādhikadāna (gift made for the realisation of a desire); it is not acceptable to those desirous of emancipation. (94)

[१४. निरुपाधिदानस्थलम् । – (१४)]

फलाभिसन्धिनिर्मुक्तमीश्वरार्पितकाङ्क्षितम् ।
निरुपाधिकमाख्यातं दानं दानविशारदैः ॥ ९५ ॥

The gift which is free from all desires for material reward and which is meant as a dedication to S'iva, is said to be Nirupādhika (one without any desire) by those proficient in giving gifts. (95)

[१५. सहजदानस्थलम् । – (१५)]

आदातृदातृदेयानां शिवभावं विचिन्त्य हि ।
आत्मनोऽकर्तृभावं च यद्दत्तं सहजं तु तत् ॥ ९६ ॥

The gift made with the feeling that the recipient, the giver and the thing given as being S'iva and free from the sense that 'I am the giver', is Sahajadāna (spontaneous gift). (96)

सहजं दानमुत्कृष्टं सर्वदानोत्तमोत्तमम् ।
शिवज्ञानप्रदं पुंसां जन्मरोगनिवर्तकम् ॥ ९७ ॥

Sahajadāna is the best, far superior to all dānas, and that is the one which gives the knowledge of S'iva to men and which removes the ailment of tranmigration. (97)

शिवयोगिनि सन्तृप्ते तृप्तो भवति शङ्करः ।
तत्तृप्त्या तन्मयं विश्वं तृप्तिमेति चराचरम् ॥ ९८ ॥

When a S'ivayogin is pleased, S'iva becomes pleased; when S'iva is pleased, the whole universe, pervaded by Him, and consisting of the movable and the immovable, becomes pleased. (98)

Before closing this chapter on Bhāktasthala, it is desirable to recapitulate that this Sthala marks the first and primary stage in the aspirant's ascent to Mukti. Due to the descent of S'iva's grace, a genuine and fervent love for Him is born in the heart of the devotee, prompting him to seek the Guru and receive initiation from him. The Iṣṭaliṅga is granted to him by the Guru as an outer symbol akin to the two internal Liṅgas, the Prāṇaliṅga and the Bhāvaliṅga (Tṛptiliṅga), fixed by him. Being fully equipped with the eight emblems of faith (aṣṭāvaraṇa), the devotee is given some practical guidance to march on his spiritual pilgrimage. He is given the perfect understanding that the Guru, Liṅga and Jaṅgama are S'iva Himself and that he should cherish equal reverence to them. He is strictly instructed not to involve himself in any activity that might shake his faith and consequently, hinder his progress. Acquiring an adequate experience in this stage, the aspirant ascends to the next stage which is called the Māheśvarasthala.

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां तृतीयोऽध्यायः ।

Here ends Chapter III in 'S'ri Jagadguru–Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

अथ चतुर्थोऽध्यायः ।
CHAPTER IV

(माहेश्वरस्थलम् ।)

अगस्त्य उवाच—

भक्तस्थलं समाख्यातं भवता गणनायक ।
केन वा धर्मभेदेन भक्तो माहेश्वरो भवेत् ॥ १ ॥

Agastya said—

O Lord of the S'ivagaṇas (S'iva's disciples)! Bhaktasthala has been explained by Your Holiness. With what difference in religious practices does a Bhakta become a Māheśvara ? (1)

रेणुक उवाच—

भक्तेर्यदा समुत्कर्षो भवेद्वैराग्यगौरवात् ।
तदा माहेश्वरः प्रोक्तो भक्तः स्थिरविवेकवान् ॥ २ ॥

Reṇuka said—

A Bhakta with firm discrimination is termed a Māheśvara when his devotion becomes elated through the depth of his detatchment. (2)

This verse points out the three basic concepts that form the intellectual make-up of a Māheśvara, namely, (i) Bhakteḥ samutkarṣaḥ (maturity in devotion), (ii) Vairāgyagauravam (depth of detatchment) and (iii) Sthiravivekaḥ (firm discrimination). With these the devotion to S'iva in the heart of the aspirant reaches a higher degree of purity and firmness; the profound sense of detatchment (Vairāgya) in him cleanses his devotion of all its baser elements; and the firm discrimination in him with regard to what is eternal and what is not, (nityānityavastuviveka) deepens his devotion in the eternal. Further, all the moral precepts and all that is acquired in his Bhakta-stage still continue, and these are observed with great zeal and fervour.

माहेश्वरस्थलं वक्ष्ये यथोक्तं शम्भुना पुरा ।
माहेश्वरप्रशंसादौ लिङ्गनिष्ठा ततः परम् ॥ ३ ॥

पूर्वाश्रयनिरासश्च तथाद्वैतनिराकृतिः ।
आह्वानवर्जनं पश्चादष्टमूर्तिनिराकृतिः ॥ ४ ॥

सर्वगत्वनिरासश्च शिवत्वं विश्वभक्तयोः ।
एवं नवविधं प्रोक्तं माहेश्वरमहास्थलम् ॥ ५ ॥

Here I state the Māheśvarasthala as declared by S'iva formerly. This great Māheśvarasthala is said to be nine-fold; as, 1. Māheśvarapraśamsāsthala, 2. Liṅganiṣṭhāsthala, 3. Pūrvāśrayanirasanasthala, 4. Advaitanirasanasthala, 5. Āhvānanirasanasthala, 6. Aṣṭamūrtinirasanasthala, 7. Sarvagatvanirasanasthala, 8. S'ivajaganmayasthala and 9. Bhaktadehikaliṅgasthala. (3–5)

[१. माहेश्वरप्रशंसास्थलम् । – (१६)]

विश्वस्मादधिको रुद्रो विश्वानुग्रहकारकः ।
इति यस्य स्थिरा बुद्धिः स वै माहेश्वरः स्मृतः ॥ ६ ॥

He whose faith is firm in Rudra-S'iva as being the one superior to all in the universe and as being the one who can grace the universe, is considered as Māheśvara. (6)

This supremacy of S'iva is declared by such statements as 'viśvādhiko Rudro maharṣiḥ, etc'. (Svetāśvataropaniṣad).

ईश्वरः सर्वभूतानां व्रह्मादीनां महानिति ।
बुद्धियोगात्तदासक्तो भक्तो माहेश्वरः स्मृतः ॥ ७ ॥

A Bhakta who becomes deeply devoted to S'iva with the realisation that Īsvara is the supreme above all the beings like Brahma, etc., is called Māheśvara. (7)

Here is an expression of firm belief in the supremacy of S'iva over all gods. Brahma, here, an agent of creation, is not to be mistaken for the Upaniṣadic Brahman who is the Supreme S'iva Himself.

शब्दस्पर्शादिसम्पन्ने सुखलेशे तु निस्पृहः ।
शिवानन्दे समुत्कण्ठो वीरमाहेश्वरो भवेत् ॥ ८ ॥

Being indifferent towards the trivial pleasures produced by sense-objects like sound, touch, etc., and being filled with a longing for the eternal bliss of realising S'iva, one becomes a Vīra-Māheśvara. (8)

S'abda, sparśa, rūpa, rasa and gandha,-sound, touch, colour, taste and odour–are respectively the objects of pleasure for the five sense-organs, namely, ear, skin, eye, tongue and nose. This sensual pleasure is transitory and produces a craving for more of it without in the least giving any tinge of satisfaction. An enlightened person considers it as trivial and shows no interest in it. Vīramāheśvara is that enlightened person who strictly adheres to the moral and ethical code. He is the one who has completely mastered egoism (ahaṅkāra) and has overcome the six enemies (Ṣaḍripu), lust (kāma), anger (krodha), avarice (lobha), delusion (moha), pride (mada) and jealousy (matsara).

सदा सन्तुष्टहृदयः सर्वप्राणिहिते रतः ।
शिवैकनिष्ठः सर्वात्मा वीरमाहेश्वरो भवेत् ॥ ९ ॥

One who is always contented at heart, one who is always interested in the welfare of all beings, one who has firm faith in S'iva only and one who is the self of all, is a Vīramāheśvara. (9)

His attachment to S'iva is so intense that he never puts up with any insult directed at S'iva. Likewise, he never tolerates any aspersion cast on the devotees of S'iva.

[२. लिङ्गनिष्ठास्थलम् । – (१७)]

अस्य माहेश्वरस्योक्तं लिङ्गनिष्ठामहास्थलम् ।
प्राणात्ययेऽपि सम्पन्ने यदत्याज्यं विधीयते ॥ १० ॥

For this Māhe*s*vara is declared the great Liṅganiṣṭhāsthala, which ordains that this (Liṅganiṣṭhā) should not be given up even when the termination of his life comes. (10)

Liṅganiṣṭhā is the unswerving devotion towards the Liṅga (Iṣṭaliṅga) based on firm faith in it.

अपगच्छतु सर्वस्वं शिरश्च्छेदनमस्तु वा ।
माहेश्वरो न मुञ्चेत्तु लिङ्गपूजामहाव्रतम् ॥ ११ ॥

Even if all his belongings are to be lost or he is to be beheaded, Māhe*s*vara shall never give up the vow of Liṅga-worship. (11)

'I shall never give up Liṅga-worship at any cost'—this is the determination of a Māhe*s*vara true to his name.

अर्पितेनान्नपानेन लिङ्गे नियमपूजिते ।
ये देहवृत्तिं कुर्वन्ति महामाहेश्वरा हि ते ॥ १२ ॥

Those who maintain themselves with the food and drink dedicated to the duly worshipped Liṅga, are, indeed, the Mahāmāhe*s*varas. (12)

लिङ्गे यस्य मनो लीनं लिङ्गस्तुतिपरा च वाक् ।
लिङ्गार्चनपरौ हस्तौ स रुद्रो नात्र संशयः ॥ १३ ॥

He whose mind is lost itself in the Liṅga, whose speech is dedicated to the praise of the Liṅga, and whose hands are wholly occupied with Liṅga-worship, is undoubtedly Rudra himself. (13)

All the activities of the Māhe*s*vara, mental or physical, are directed towards the Liṅga-worship. Whatever he does is a part of this worship.

[३. पूर्वाश्रयनिरसनस्थलम् । – १८]

लिङ्गैकनिष्ठहृदयः सदा माहेश्वरो जनः ।
पूर्वाश्रयगतान् धर्मांस्त्यजेत् स्वाचाररोधकान् ॥ १४ ॥

A Māheśvara, whose heart is ever fixed in the Liṅga alone, should give up the religious practices of his previous faith which would come in the way of his own religious practices. (14)

This refers evidently to those who are converted into the Vīraśaiva faith from other sects. We know of the seven sects of S'aivism, S'uddhaśaiva, Miśraśaiva, etc., of which Vīraśaivism is one. It is quite probable to think that conversions from one S'aiva sect to the other were in vogue from times immemorial. On the Purānic evidence, we know of Agastya himself, whom Reṇuka taught the tenets of Vīraśaivism, as the great S'aiva saint before he took lively interest in Vīraśaiva faith.

शिवसंस्कारयोगेन शिवधर्मानुषङ्गिणाम् ।
प्राकृतानां न धर्मेषु प्रवृत्तिरुपपद्यते ॥ १५ ॥

For those who become associated with S'ivadharma through S'aiva initiation, the pursuit in the religious practices of the people of alien faith is not proper. (15)

Prākṛtas, to the Vīraśaivas, are those who are alien to their faith.

[४. सर्वाद्वैतनिरसनस्थलम् । – १९]

पूज्यपूजकयोर्लिङ्गजीवयोर्भेदवर्जने ।
पूजाकर्माद्यसम्पत्तेर्लिङ्गनिष्ठाविरोधतः ॥ १६ ॥

सर्वाद्वैतविचारस्य ज्ञानाभावे व्यवस्थितेः ।
भवेन्माहेश्वरो कर्मी सर्वाद्वैतनिरासकः ॥ १७ ॥

A Māheśvara, engaged in religious practices, should discard the idea of total non-duality (between S'iva and Jīva), because to discard the distinction between Liṅga and Jīva, the worshipped and the worshipper, would contradict the devotion to the Liṅga and make the rites of its worship out of place and because the concept of Sarvādvaita would result in the absence of knowledge (that he is the Pūjaka and the Liṅga is Pūjya.) (16–17)

The Māheśvara should have a firm belief in the distinctness of S'iva (Liṅga) and Jiva. For, in unity, there is no possibility of distinguishing between who is Pūjya (the object of worship) and who is Pūjaka (the worshipper). Without the consciousness of that distinction, there can be no worship. There should be no consideration of non-duality in rendering worship, as taught in the Āgamas—'Kriyādvaitam na kartavyam'

पतिः साक्षान्महादेवः पशुरेष तदाश्रयः ।
अनयोः स्वामिभृत्यत्वमभेदे कथमिष्यते ॥ १८ ॥

S'iva is actually the Lord and Jiva is Paśu, a captive, dependent upon Him. How can this relation of the master and the servant existing between them be possible, if there is identity ? (18)

[५. आह्वाननिरसनस्थलम् । – (२०)]

लिङ्गार्चनपरः शुद्धः सर्वाद्वैतनिरासकः ।
स्वेष्टलिङ्गे शिवाकारे न तमावाहयेत् शिवम् ॥ १९ ॥

One who is devoted to Liṅga-worship, who is pure and who has discarded all considerations of Sarvādvaita (the total non-duality between S'iva and Jiva), should not invoke S'iva into his Iṣṭaliṅga which is of the form of S'iva. (19)

In the Hindu ritual, there are two kinds of mantras, namely, 'āvāhanamantras' and 'visarjanamantras', meant respectively for calling in the gods to accept the worship and for requesting the gods to retire after the worship is over. But in Linga-worship, no such āvāhana is necessary; consequently, there is no visarjana. The reason for this is given below :—

यदा शिवकलायुक्तं लिङ्गं दद्यान्महागुरुः ।
तदारभ्य शिवस्तत्र तिष्ठत्याह्वानमत्र किम् ॥ २० ॥

Right from the time when the Guru grants the Liṅga filled with S'ivakalā (the lustre of S'iva), S'iva resides there in it. Then, why should there be this invoking ? (20)

[६. अष्टमूर्तिनिरसनस्थलम् । – २१]

यथात्मशिवयोरैक्यं न मतं कर्मसङ्गिनः ।
तथा शिवात्पृथिव्यादेरद्वैतमपि नेष्यते ॥ २१ ॥

Just as the identity of Jīva and S'iva is not acceptable to those who are associated with the rites of worship, so also the identity between S'iva and earth, etc., is not approved. (21)

S'iva is said to have eight forms, viz., Pṛthivī (earth), Ap (water), Tejas (fire), Vāyu (wind), Ākāśa (ether), Sūrya (sun), Candra (moon) and Yajamānaḥ or Ātman (sacrificer). These are only to be considered as the objects presided over by S'iva. Pṛthivī, etc., are the adhiṣṭhānas (seats) and S'iva is the adhiṣṭhātṛ (presiding divinity). Their identity is only metaphorical (aupacārika). Although the breast and the milk are distinct from one another, still, in metaphorical usage, people say 'S'iśavaḥ sthanam pibanti'–'the children suck the breasts'. In the same way, the 'abheda' between S'iva and Pṛthivī, etc., is only metaphorical.

पृथिव्यादिकमिदं सर्वं कार्यं कर्ता महेश्वरः ।
नैतत्साक्षान्महेशोऽयं कुलालो मृत्तिका यथा ॥ २२ ॥

All these, earth, etc., are the products and S'iva is the maker. All these cannot be S'iva, as the pot cannot be the potter.

Pot is the effect (kārya) and the potter is the cause (kāraṇa). Similarly, earth, etc., are the effects and S'iva is the cause. The cause and the effect are necessarily distinct from one another. The next verse rules out the possibility of identity between S'iva and Pṛthivī, etc.

अचेतनत्वात्पृथिव्यादेरज्ञत्वादात्मनस्तथा ।
सर्वज्ञस्य महेशस्य नैकरूपत्वमिष्यते ॥ २३ ॥

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As Pṛthivī, etc., are inanimate and as the Ātmā (Yajamānaḥ) is in a state of ignorance, they cannot be identical with S'iva who is omniscient. (23)

Here, the devotee is given the perfect understanding that he should not think of S'iva as any thing except the Iṣṭaliṅga in which his faith should be unshakable.

[७. सर्वगत्वनिरसनस्थलम् । – (२२)]

सर्वगत्वे महेशस्य सर्वत्राराधनं भवेत् ।
न लिङ्गमात्रे तन्निष्ठो न शिवं सर्वगं स्मरेत् ॥ २४ ॥

If S'iva is existent in all, then, there should be his worship in all, not necessarily in the Liṅga alone; hence, one who is devoted to the Linga should not think that S'iva is existent in all (but only in the Liṅga). (24)

The author, here, points out the danger if Siva's 'sarvagatva' is accepted at this stage, in which Liṅganiṣṭhā (devotion to the Liṅga) alone is emphasised. The consideration that S'iva is existent in all, not necessarily in the Iṣṭalinga, distracts the mind of the devotee from his faith.

शिवः सर्वगतश्चापि स्वाधारे व्यज्यते भृशम् ।
शमीगर्भे यथा वह्निर्विशेषेण विभाव्यते ॥ २५ ॥

Although S'iva is existing in all, he is particularly manifest in one's basic entity (Iṣṭalinga), just as fire can particularly be apprehended in the womb of the S'amī-stick. (25)

[८. शिवजगन्मयस्थलम् । – (२३)]

पूजाविधौ नियम्यत्वाल्लिङ्गमात्रे स्थितं शिवम् ।
पूजयन्नपि देवस्य सर्वगत्वं विभावयेत् ॥ २६ ॥

Even while worshipping S'iva residing in the Linga (Iṣṭalinga) alone, as it is so ordained in the mandates of worship, one should cherish the Lord as existing in all. (26)

Though S'iva is to be sought in the Liṅga, which alone is to be worshipped, He is really existing in all. The consideration that S'iva is existing only in the Linga (as taught in the previous Sthala), is, in fact, restricted to the deeds of worship alone. One must be conscious of S'iva's 'jaganmayatva' (all-pervasive nature).

शिवतत्त्वात्समुत्पन्नं जगदस्मान्न भिद्यते ।
फेनोर्मिबुद्बुदाकारं यथा सिन्धोर्न भिद्यते ॥ २७ ॥

The universe which is originated from the S'ivatattva (S'iva-principle) does not differ from him, as the forms like, foam, waves and bubbles, are not different from the ocean. (27)

The universe consisting of the movable and the immovable objects, is nothing but a transformation (Pariṇāma) of S'iva just as foam, bubbles, etc , are the transformations of water in the ocean.

पत्रशाखादिरूपेण यथा तिष्ठति पादपः ।
तथा भूम्यादिरूपेण शिव एको विराजते ॥ २८ ॥

Just as a tree exists in the form of leaves, branches, etc., so S'iva alone shines in the form of earth, etc. (28)

The leaves, branches, flowers, fruits etc , are the various transformations of the same tree, which is their common resting-place. S'iva, in the same way, transforms into the form of the world, consisting of movable and immovable objects, through the S'akti (Vimarśāśakti) inherent in Him. Thus, according to Viraśaiva philosophy, the universe is as real as S'iva himself, because it is the transformation of S'iva. This theory is called 'Pariṇāmavāda'.

[९. भक्तदेहिकलिङ्गस्थलम् । – (२४)]

समस्तजगदात्मापि शङ्करः परमेश्वरः ।
भक्तानां हृदयाम्भोजे विशेषेण विराजते ॥ २९ ॥

Though S'iva, the Supreme Lord, is the soul of the entire universe, He particularly shines in the heart-lotuses of the devotees.

नित्यं संतोषयुक्तानां ज्ञाननिर्धूतकर्मणाम् ।
माहेश्वराणामन्तस्थो विभाति परमेश्वरः ॥ ३० ॥

The Supreme Lord shines in the hearts of the Māheśvaras, who are ever filled with contentment and who have discarded all the Karmas (yajña, yāga, etc.) through their knowledge. (30)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां चतुर्थोऽध्यायः ।

Here ends Chapter IV in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

अथ पञ्चमोऽध्यायः ।
CHAPTER V

(प्रसादिस्थलम् ।)

अगस्त्य उवाच—

उक्तो माहेश्वरः साक्षाल्लिङ्गनिष्ठादिधर्मवान् ।
कथमेष प्रसादीति कथ्यते गणनायक ॥ १ ॥

Agastya said—

Māhesvara is declared to be one whose piety consists of adherence to the Linga, etc. How is he called Prasādin, O Lord of the Gaṇas ? (1)

रेणुक उवाच—

लिङ्गनिष्ठादिभावेन ध्वस्तपापनिबन्धनः ।
मनःप्रसादयोगेन प्रसादीत्येष कथ्यते ॥ २ ॥

Reṇuka said—

He whose bonds of sin are destroyed through the state of having firm devotion to the Linga, etc., is called Prasādin for having secured the purity of mind. (2)

Moral conduct and firm devotion that characterise the previous stage, enhance the purity of the mind and facilitate the ascent of the soul to a higher stage which is called Prasādisthala. In this stage, the soul receives the Prasāda (favour) of S'iva. It's sub-divisions are as detailed below :—

प्रसादिस्थलमादौ तु गुरुमाहात्म्यकं ततः ।
ततो लिङ्गप्रशंसा च ततो जङ्गमगौरवम् ॥ ३ ॥

ततो भक्तस्य माहात्म्यं ततःशरणकीर्तनम् ।
शिवप्रसादमाहात्म्यमिति सप्तप्रकारकम् ॥ ४ ॥

1. Prasādisthala, 2. Gurumāhātmyasthala, 3. Liṅgapraśamsāsthala, 4. Jaṅgamagauravasthala, 5 Bhaktamāhātmyasthala, 6. S'araṇakīrtanasthala, and 7. S'ivaprasādamāhātmyasthala—thus seven-fold is the Prasādisthala. (3–4)

[१. प्रासादिस्थलम् ।–(२५)]

नैर्मल्यं मनसः लिङ्गं प्रसाद इति कथ्यते ।
शिवस्य लिङ्गरूपस्य प्रसादादेव सिध्यति ॥ ५ ॥

Prasāda (tranquility) is said to be a sign of mental purity. That is achieved through only the grace of S'iva in the form of Liṅga. (5)

मनःप्रसादसिध्यर्थं निर्मलज्ञानकारणम् ।
शिवप्रसादं स्वीकुर्वन् प्रसादीत्येष कथ्यते ॥ ६ ॥

He is called Prasādin, who partakes the Prasāda of S'iva, the cause of pure knowledge, for the purpose of achieving the tranquility of mind. (6)

S'ivaprasāda refers to the objects like flower, fruits, etc., reverentially offered to and received back as a favour from S'iva. It procures right knowledge. Manaḥprasāda–here, the word prasāda means 'tranquility of mind'. A person characterised by this tranquility of mind, is called Prasādin.

आत्मभोगाय नियतं यद्यद्द्रव्यं समाहितम् ।
तत्तत्समर्प्य देवाय भुञ्जीतात्मविशुद्धये ॥ ७ ॥

Whatever object that is acquired for one's enjoyment, should be partaken after offering it to the Lord to achieve the purity of one's should. (7)

Prasādin offers everything he has, even food, drink, etc , to Lord S'iva and receives them back as His prasāda. Partaking of such prasāda purifies his soul.

यथा शिवप्रसादान्नं स्वीकार्यं लिङ्गतत्परैः ।
तथा गुरोः प्रसादान्नं तथैव शिवयोगिनाम् ॥ ८ ॥

Just as the food offered to S'iva–Liṅga (Prasādānna) is to be partaken, so is the food offered to the Guru (Guruprasādānna) and so is that offered to the Jaṅgama (Jaṅgamaprasādānna). (8)

Prasāda is thus something partaken as a token of favour from the Liṅga, Guru or Jaṅgama after first offering the same to them, who deserve equal veneration from the disciples.

[२. गुरुमाहात्म्यस्थलम् । – (२६)]

गुरुरेवात्र सर्वेषां कारणं सिद्धिकर्मणाम् ।
गुरुरूपो महादेवो यतः साक्षादुपस्थितः ॥ ९ ॥

The Guru alone is the cause of all accomplishments (like enjoyment, release, etc.), for, S'iva, the Supreme Lord Himself, stays in the form of the Guru. (9)

It is the Guru that initiates the disciple and favours him with timely instructions. He is the 'kindly light' that guides the aspirant on his pursuit of the goal. Thus for Dīkṣā (initiation), S'ikṣā (instruction) and Mokṣa (liberation), Guru is the resort.

हस्तपादादिसाम्येन नेतरैस्सदृशं वदेत् ।
आचार्यं ज्ञानदं शुद्धं शिवरूपतया स्थितम् ॥ १० ॥

One should not speak of the Guru, the giver of knowledge, who is pure and S'iva in form, as similar to others owing to the similarity in hands, feet, etc. (10)

Physical similarity is not a ground for considering the Guru as similar to others. He is S'iva Himself in spirit. This conviction is the basis of faith.

गुरुभक्तिविहीनस्य शिवभक्तिर्न जायते ।
ततः शिवे यथा भक्तिस्तथा भक्तिर्गुरावपि ॥ ११ ॥

For one who is destitute of devotion to the Guru, the devotion to S'iva is not possible. Therefore, just as there is devotion to S'iva, so there should be devotion to the Guru. (11)

[३. लिङ्गमाहात्म्यस्थलम् ।–(२७)]

गुरुमाहात्म्ययोगेन निजज्ञानातिरेकतः ।
लिङ्गस्यापि च माहात्म्यं सर्वोत्कृष्टं विभाव्यते ॥ १२ ॥

From the profuseness of right knowledge obtained through the reflection over the greatness of the Guru, the greatness of the Liṅga, too, should be contemplated as supreme. (12)

शिवस्य बोधलिङ्गं यद्गुरुबोधितचेतसा ।
तदेव लिङ्गं विज्ञेयं शाङ्करं सर्वकारणम् ॥ १३ ॥

That S'ivaliṅga which is of the form of 'cit' (intelligence), is to be understood as the S'ivaliṅga (S'aṅkaram Liṅgam) which is the cause of everything (the universe), through the mind illumined by the Guru's teachings. (13)

बहुनात्र किमुक्तेन लिङ्गं ब्रह्म सनातनम् ।
योगिनो यत्र लीयन्ते मुक्तपाशनिबन्धनाः ॥ १४ ॥

What is the use of saying much ? Liṅga is verily the eternal Brahman, wherein the Yogins merge with all their bonds of worldly fetters cut off. (14)

पीठिका परमा शक्तिर्लिङ्गं साक्षात्परः शिवः ।
शिवशक्तिसमायोगं विश्वलिङ्गं तदुच्यते ॥ १५ ॥

The base (Piṭhikā) is the Supreme S'akti and the Liṅga is S'iva Himself; the symbol of S'iva-S'akti union, is verily the universe as Liṅga. (15)

The whole universe is contemplated here as the Liṅga. The whole universe is housed in it.

[४. जङ्गममाहात्म्यस्थलम् । – (२८)]

गुरुशिष्यसमारूढलिङ्गमाहात्म्यसम्पदः ।
सर्वं चिद्रूपविज्ञानाज्जङ्गमाधिक्यमुच्यते ॥ १६ ॥

The greatness of the Jaṅgama consists in the realisation of cidrūpa (the supreme intelligence-S'iva) in everything out of the abundence of Liṅga's greatness abiding in the Guru and the S'iṣya. (16)

The Liṅga, whose essence is cit (intelligence), is the subtle link binding the Guru and the S'iṣya. Out of this basic knowledge, one derives the idea that the whole universe is the Liṅga. The Jaṅgama excels as he fully realises this basic conception that the whole universe is the Liṅga and finds cidrūpa or a sort of caitanya binding all the things in the universe.

जानन्त्यतिशयाद्ये तु शिवं विश्वप्रकाशकम् ।
स्वस्वरूपतया ते तु जङ्गमा इति कीर्तिताः ॥ १७ ॥

Those who immencely cherish S'iva, the revealer of the universe, as identical with their own souls, are known as Jaṅgamas. (17)

The epithet S'ivayogin (one who has attained unity with S'iva) applied to the Jaṅgama is significant. The Jaṅgama is called S'ivayogin because he sees S'iva in his own self.

घोरसंसारतिमिरपरिध्वंसनकारणम् ।
येषामस्ति शिवज्ञानं ते मता शिवयोगिनः ॥ १८ ॥

They are considered to be Jaṅgamas in whom exists S'iva-jñāna which is the cause for destroying the terrible darkness of transmigration. (18)

The firm belief in the supremacy of S'iva as the creator, protector and redeemer of the universe constitutes what is called S'iva-jñāna. The S'ivayogins are subsequently described.

जितकामा जितक्रोधा मोहग्रन्थिविभेदिनः ।
समलोष्टाश्मकनकाः साधवः शिवयोगिनः ॥ १९ ॥

The S'ivayogins are the saints, who have conquered passion, who have subjugated anger and who have cut off the knot of delusion, and in whose consideration a clod, a pebble and gold are equal (19)

The S'ivayogins are free from what are called the six enemies of spirit (Ṣaḍripus).

पादाग्ररेणवो यत्र पतन्ति शिवयोगिनाम् ।
तदेव सदनं पुण्यं पावनं गृहमेधिनाम् ॥ २० ॥

That house of the house-holder in which the dust-particles from the feet of S'ivayogins fall, is alone holy and pure. (20)

[५. भक्तमाहात्म्यस्थलम् । – (२९)]

गुरोर्लिङ्गस्य माहात्म्यकथनाच्छिवयोगिनाम् ।
सिद्धं भक्तस्य माहात्म्यं तथाप्येष प्रशस्यते ॥ २१ ॥

The greatness of the Bhakta follows from what is told of the Guru, Liṅga and Jaṅgama. Yet, the same is described here. (21)

A Bhakta shows his devotion after fully realising the greatness of the Guru, Liṅga and Jaṅgama. This realisation cannot be born in an ordinary person. The devotion rendered through this realisation indicates the greatness of the Bhakta.

ये भजन्ति महादेवं परमात्मानमव्ययम् ।
कर्मणा मनसा वाचा ते भक्ता इति कीर्तिताः ॥ २२ ॥

Those who adore the Great Lord, the immutable Supreme Soul in deed, mind and speech are described as Bhaktas. (22)

The speech, thoughts and and actions of the Bhakta are pervaded by the singular devotion to S'iva. This is the nature of the Bhakta.

किं वेदैः किं ततः शास्त्रैः किं यज्ञैः किं तपोव्रतैः ।
नास्ति चेच्छाङ्करी भक्तिर्देहिनां जन्मरोगिणाम् ॥ २३ ॥

If there is no devotion to S'iva, of what use are the Vedas, what of the scriptures, what of vows of penance, for the embodied beings caught in the desease of transmigration. (23)

शिवाश्रितानां जन्तूनां कर्मणा नास्ति सङ्गमः ।
वाजिनां दिननाथस्य कथं तिमिरजं भयम् ॥ २४ ॥

For the beings who have secured refuge in S'iva, there can be no association with the karmas (the fruits of deeds). How can there be the fear of darkness for the horses of the sun ? (24)

Karma refers here to the 'fruit of a deed', good or bad, which causes transmigration. The merit (puṇya) and sin (pāpa) are the fruits of good and bad deeds respectively. S'iva-bhakta is not associated with any karmaphala, either merit or sin. If sin leads to hell, the merit leads to heaven which again is transitory. After the fund of merit is exhausted, the being should once again take birth to earn it. Thus according to Indian philosophy, of which Vīrasaivism is a branch, both merit and sin lead a being to 'samsāra', the cycle of birth and death. But S'ivabhakti works like fire which burns all the fruits of deeds, meritorious or sinful. A S'iva-bhakta is untainted by karma which is the cause of transmigration :

"Sukṛtam duṣkṛtam cāpi S'ivabhaktasya nāsti hi".

(There is neither merit nor sin for a devotee of S'iva).

[६. शरणकीर्तनस्थलम् । – (३०)]

गुरुलिङ्गादिमाहात्म्यबोधान्वेषणसङ्गतः ।
सर्वात्मना शिवापत्तिः शरणस्थानमुच्यते ॥ २५ ॥

By virtue of the insight into the teachings about the greatness of the Guru, Liṅga, Jaṅgama, etc., one sees S'iva in everybody and this is said to be the S'araṇa-state. (25)

The belief in the greatness and the purifying nature of the Guru, Liṅga, Jaṅgama, etc., leads one to see in them the S'iva invested with various forms. Through this realisation, one takes refuge in S'iva and is called S'araṇa (one who has taken refuge).

शरण्यस्सर्वभूतानां शङ्करश्शशिशेखरः ।
सर्वात्मना प्रपन्नस्तं शरणागत उच्यते ॥ २६ ॥

For all beings the moon-crested S'iva is the refuge, and he who seeks refuge in Him in all respects is called 'S'araṇāgata' (one who has taken refuge). (26)

सर्वेषामपि यज्ञानां क्षयः स्वर्गः फलायते ।
अक्षयं फलमाप्नोति प्रपन्नः परमेश्वरम् ॥ २७ ॥

The mutable heaven befalls as the reward of all the sacrifices. He who has secured refuge in the Supreme Lord (S'iva), attain the immutable reward. (27)

दुर्लभं मानुषं प्राप्य जननं ज्ञानसाधनम् ।
ये न जानन्ति देवेशं तेषामात्मा निरर्थकः ॥ २८ ॥

In vain is the life of those who do not realise the Lord of gods (S'iva), after having secured the rare birth as a human being, which is a means of attaining knowledge. (28)

[७. प्रसादमाहात्म्यस्थलम् – (३१)]

गुरुलिङ्गादिमाहात्म्यविशेषानुभवस्थितिः ।
यस्माच्छिवप्रसादात्स्यात्तदस्य महिमोच्यते ॥ २९ ॥

Since the experience of realising the distinctive greatness of the Guru, Liṅga, etc , is attained through the favour of S'iva (S'ivaprasāda), the greatness of this (prasāda) is spoken of. (29)

How this descent of favour takes place ? To this, the reply is given in the next verse.

सदा लिङ्गैकनिष्ठानां गुरुपूजानुषङ्गिणाम् ।
प्रपन्नानां विशुद्धानां प्रसीदति महेश्वरः ॥ ३० ॥

Maheśvara (S'iva, the Supreme Lord), bestows his favour on those who are ever firm in their singular devotion to the Liṅga, who dedicate themselves to the worship of the Guru, who have taken refuge (in S'iva) and who are pure. (30)

प्रसादमूला सर्वेषां भक्तिरव्यभिचारिणी ।
शिवप्रसादहीनस्य भक्तिश्चापि न सिद्ध्यति ॥ ३१ ॥

The devotion basically rooted in the favour, is ever unfailing. For one who is devoid of S'iva's favour, the devotion is unattainable. (31)

प्रसादे शाम्भवे सिद्धे परमानन्दकारणे ।
सर्वं शिवमयं विश्वं दृश्यते नात्र संशयः ॥ ३२ ॥

When the favour of S'iva, the cause of supreme bliss, is accomplished, the whole universe appears as filled with S'iva; there is no doubt about this. (32)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां पञ्चमोऽध्यायः ।

Here ends Chapter V in 'S'ri Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācarya.

अथ षष्ठोऽध्यायः ।
CHAPTER VI

(प्राणलिङ्गिस्थलम् ।)

अगस्त्य उवाच—

भक्तो माहेश्वरश्चेति प्रसादीति निबोधितः ।
एक एव कथं चैव प्राणलिङ्गीति कथ्यते ॥ १ ॥

Agastya said—

How can the same individual, made known as Bhakta, Māheśvara and Prasādin, comes to be called as Prāṇaliṅgin ? (1)

रेणुक उवाच—

भक्तो माहेश्वरश्चेति प्रसादीति च कीर्तितः ।
कर्मप्राधान्ययोगेन ज्ञानयोगोऽस्य कथ्यते ॥ २ ॥

Reṇuka said—

He is described as Bhakta, Māheśvara and Prasādin owing to his adherence predominantly to duty. To him is now taught the adherence to knowledge. (2)

In common with other Schools of Indian philosophy, the religious discipline, here also, consists of two parts–the first meant for practicing detatchment (vairāgya) through 'duty' and the second, for achieving the final goal (Mukti) through Jñāna (spiritual knowledge). The first part of the discipline is a preliminary stage of training essential to achieve the *summum bonum* of life, which is called Mukti. Thus the first three Sthalas of Vīraśaivism, viz., Bhakta, Māheśvara and Prasādi, represent this part of the discipline. They are said to be Karmapradhāna, for, of them, the duties in the form of Linga-worship, etc., form the prominent features. It does not, however, mean that Jñāna or spiritual knowledge is totally absent from these three Sthalas. Without Jñāna, Karma would be blind, having no direction or purpose at all to it. The several religious duties are to be observed with the full consciousness that they are directed towards the service of the Guru, the Liṅga and the Jaṅgama as the three transformed forms of S'iva and that their purpose is to win S'iva's favour. It is only in the first three Sthalas that Karma is of primary concern to the aspirant as jñāna is in the last three Sthalas, where Karma is not totally absent. Both Karma and Jñāna are inseparably blended together right from the beginning and continue to be so till the end.

Again, in the first three stages (Sthalas), where Karma dominates, Jñāna is indicated by the following traits in the individual, which are described as 'sādhana–catuṣṭaya', the 'four-fold aid'. They are— (1) ability to discriminate between the eternal and the non-eternal (Nityānityavastuviveka); (2) absence of desire for securing pleasure or avoiding pain here and hereafter (Ihāmutraphalabhogavirāgaḥ); (3) attainment of calmness, temperance, the spirit of renunciation, fortitude, power of concentration of mind, faith or will to believe (S'amadamādiṣatkasampattiḥ); and (4) desire for true freedom (Mumukṣutva).

Further, the duality or distinctness of the deity from the devotee (the soul) is maintained in the first three Sthalas. From the fourth Sthala (Prāṇaliṅgisthala) onwards, the distinction gradually decreases till it ceases to exist in the final stage (Aikyasthala). In Prāṇaliṅgisthala, the idea of non-duality of the soul with the deity, (of Aṅga with Liṅga), is emerging brighter Jñānayoga is adherence to the knowledge of identity between the soul and the deity (Aṅga and Liṅga).

लिङ्गं चिदात्मकं ब्रह्म तच्छक्तिः प्राणरूपिणी ।
तद्रूपलिङ्गविज्ञानी प्राणलिङ्गीति कथ्यते ॥ ३ ॥

The Liṅga is Brahma of the form of cit (supreme intelligence) and its S'akti (Pīṭha, the base) is of the form of prāṇa (i. e. Praṇava the 'Om' syllable constituting the soul of the Liṅga) he who realises the Liṅga in this form is said to be prāṇaliṅgin. (3)

He who realises the Liṅga in the form of Praṇava, the mystic 'Om' syllable, is called Prāṇaliṅgin. In this stage, the soul is gradually developing the idea of identifying S'iva (Liṅga) with the Prāṇa (the life-principle), which is Ātman, but not vital breath. But due to the yet remaining impressions of duality, the total identity is not yet achieved.

प्राणलिङ्गिस्थलं चैतत्पञ्चस्थलसमन्वितम् ।
प्राणलिङ्गिस्थलं चादौ प्राणलिङ्गार्चनं ततः ॥ ४ ॥
शिवयोगसमाधिश्च ततो लिङ्गनिजस्थलम् ।
अङ्गलिङ्गिस्थलं चाथ क्रमादेषां भिदोच्यते ॥ ५ ॥

Prāṇaliṅgisthala is consisting of five sub-sthalas, viz , 1. Prāṇaliṅgisthalam, 2. Prāṇaliṅgārcanasthalam, 3. S'ivayogasamādhisthalam, 4. Liṅganijasthalam and 5. Aṅgaliṅgisthalam. Their distinctive features are described in order. (4–5)

[१. प्राणलिङ्गिस्थलम् । – (३२)]

प्राणापानसमाघातात् कन्दमध्याद्यदुत्थितम् ।
प्राणलिङ्गं तदाख्यातं प्राणापाननिरोधिभिः ॥ ६ ॥

That (light) which shoots up from the centre of the navel cavity (kanda) through the collision of Prāṇa and Apāna, is termed as Prāṇaliṅga by those (S'ivayogins) who have controlled Prāṇa and Apāna. (6)

This collision of the Prāṇa and Apāna is effected through the practice of S'ivayoga (meditation) according to the teachings of the Guru. Prāṇa is the vital force that exists in every being. Very few can control it. All the subtle forces of the body, Prāṇa, Apāna, Vyāna, etc., are but the different manifestations of one vital force, one Prāṇa. When all the subtle forces in the body, the different manifestations of Prāṇa, are controlled, the S'ivayogins gain the highest perfection. They become masters of all mystic powers. By the collision of Prāṇa (vital air having it's seat in the lungs) and Apāna (vital air having it's seat in the navel), a light surges up like a wave in them. This is the Prāṇaliṅga and all the mystic powers of the S'ivayogins arise from it, as all their vital energy is fused into it.

प्राणो यत्र लयं याति भास्करेन्दुविघट्टनात् ।
तत्प्राणलिङ्गमुद्दिष्टं तद्धारी स्यात्तदाकृतिः ॥ ७ ॥

That is called Prāṇaliṅga, into which the vital energy is obsorbed through the collision of the Sūrya (solar) and Candra (lunar) nerve-currents (Īḍā and Piṅgalā). He who bears it, becomes the same in form. (7)

According to the Yogins, there are two nerve-currents (Nāḍis) called Īḍā and Piṅgalā, and a hollow canal called S'uśumnā runs through the spinal cord. At the lower end of the hollow canal (S'uśumnā) is what they call the "Lotus of the Kuṇḍalinī". When that coiled up Kuṇḍalinī is awakened, it tries to force it's way through this hollow canal, and as it rises up, step by step, as it were, layer after layer of the mind becomes open. All the different visions and mystic powers, then, come to the Yogin.

The Īḍā and Piṅgalā of the Yogins are said to be the columns of sensory and motor fibres in the spinal cord. They are the main channels through which the 'afferent' and 'efferent' currents travel. By the rhythmical breathing, practiced through 'Prāṇāyāma', the nerve-currents change into a motion similar to electricity. The two nerve-currents collide and produce a light, which the S'ivayogins call as the Prāṇaliṅga. All vital energy of the body merges into the Prāṇaliṅga in the case of the S'ivayogins.

ज्ञानिनां योगयुक्तानामन्तःस्फुरति दीपवत् ।
चिदाकारं परं ब्रह्म लिङ्गमज्ञैर्न भाव्यते ॥ ८ ॥

"Liṅga, the Supreme Brahman who is of the form of cit (supreme intelligence), shines like a lamp in the hearts of the enlightened persons; but it is not realised by the ignorant. (8)

Those enlightened persons who pursue the internal illumining light called Parabrahmaliṅga, are considered as Prāṇaliṅgins.

संविल्लिङ्गपरामर्शी वाह्यवस्तुपराङ्मुखः ।
यः सदा वर्तते योगी प्राणलिङ्गी स उच्यते ॥ ९ ॥

That Yogin who ever contemplates on the Liṅga which is of the form of cit (Samvit-intelligence; right knowledge) having become averse to the external objects, is called Prāṇaliṅgin. (9)

The word 'bāhyavastu', here, implies Sthāvaraliṅgas (Liṅgas installed in temples), etc. After realising the inner illumining light called Prāṇaliṅga through S'ivayoga, the enlightened person becomes averse to the Sthāvaraliṅga and it's pūjā. He will be worshipping only his Iṣṭaliṅga which is nothing but the visible form of the internal Liṅga itself.

[२. प्राणलिङ्गार्चनस्थलम् । (३३)]

अन्तर्गतं चिदाकारं लिङ्गं शिवमयं परम् ।
पूज्यते भावपुष्पैर्यत्प्राणलिङ्गार्चनं हि तत् ॥ १० ॥

Where the Supreme Internal Liṅga which is of the form of cit (intelligence) and which is S'iva in spirit, is worshipped through the flowers in the form of pure concepts (bhāvas), that is the worship of the Prāṇaliṅga. (10)

Bhāvas are the pure concepts here. The word 'bhāva' has many shades of meaning in Sanskrit. Here, it has been explained as 'antaḥkaraṇavṛttivis'eṣāḥ', i. e., the characteristic tendencies of the inner senses, citta, manas, ahaṅkāra and buddhi. These tendencies become pure concepts when their baser elements are completely burnt away by the heat of religious discipline enjoined for the devotee right from the time of his initiation (dīkṣā).

क्षमाऽभिषेकसलिलं विवेको वस्त्रमुच्यते ।
सत्यमाभरणं प्रोक्तं वैराग्यं पुष्पमालिका ॥ ११ ॥

गन्धः समाधिसम्पत्तिरक्षता निरहंकृतिः ।
श्रद्धा धूपो महाज्ञानं जगद्भासि प्रदीपिका ॥ १२ ॥

भ्रान्तिमूलप्रपञ्चस्य नैवेद्यं तन्निवेदनम् ।
मौनं घण्टापरिस्पन्दस्ताम्बूलं विषयार्पणम् ॥ १३ ॥

विषयभ्रान्तिराहित्यं तत्प्रदक्षिणकल्पना ।
बुद्धिस्तदात्मिकासक्तिर्नमस्कारक्रिया मता ॥ १४ ॥

एवं विधैर्भावशुद्धैरुपचारैरदूषितैः ।
प्रत्यङ्मुखमना भूत्वा पूजयेल्लिङ्गमान्तरम् ॥ १५ ॥

Forbearance is the water for abhiṣeka (holy bathing); discrimination is the sacred cloth; truth is the adornment; renunciation is the garland of flowers; abundance of trance (samādhi) is the sandal paste; non-egotism is the akṣatā (sacred moist grains of rice); faith is the incense; the great knowledge that reveals the universe is the wick lit; dedication of the collection of the pride of body, etc , which are the root-cause of delusion, is the consecrated food to be offered; silence is the sound of the bell; dedication of the sense-objects is the betel; absence of illusion about the sense-objects forms the circumambulation (Pradakṣiṇā); and intellectual attachment to the form of the Liṅga is the act of salutation;—by such modes of worship, pure in concepts one should worship the inner Liṅga (Prāṇaliṅga) with one's mind directed inwards. (11–15)

All these are the 'bhāvavastu's (objects constituted by pure concepts, subtle and abstract. The worship of the deity (Liṅga) is composed of so many rites, in regular order, like bathing (abhiṣeka), decking with a cloth, applying the sacred ash and the sandal paste, and so on, ending with the repeating of the sacred mantra in concentration. This is 'bāhyapūjā' (external worship) –a necessary practice for the other worship known as 'āntarapūjā' or 'ābhyantarapūjā' (internal worship), otherwise called as 'Mānasapūjā' (mental worship) performed through the subtle things mentioned above. This is the 'Prāṇaliṅgapūjāsthalam'.

[३. शिवयोगसमाधिस्थलम् । – (३४)]

अन्तःक्रियारतस्यास्य प्राणलिङ्गार्चनक्रमैः ।
शिवात्मध्यानसम्पत्तिः समाधिरिति कथ्यते ॥ १६ ॥

The state of contemplation on the unity of Śiva and Jiva attained by one engaged in an internal activity through the manner of Prāṇaliṅga–worship, is called trance. (16)

'Samādhi' or trance is a state of elevated consciousness in which the mind becomes calm and still. This state is attained by the Śivayogin through the contemplation of the Prāṇaliṅga (Prāṇaliṅgānusandhāna).

संसारविषवृक्षस्य पञ्चक्लेशपलाशिनः ।
छेदने कर्ममूलस्य परशुः शिवभावना ॥ १७ ॥

The contemplation on Śiva is an axe to cut the Poisonous tree of existence of which the leaves are the five afflictions and the roots are the fruits of former deeds. (17)

Samsāra (existence) is a bondage which imprisons a soul averting it from the path of Mukti and subjecting it to the cycle of birth and death, the transmigration. Mukti is the release from this bondage attained through the contemplation on Śiva. Mundane existence is characterised by five afflictions, namely, avidyā (ignorance), asmitā or ahaṅkāra (egoism), rāga (anger), abiniveśa (attachment) and dveṣa (hatred). These are metaphorically called as the leaves of that tree of existence. Karma, which happens to be its roots, is the fund of the fruits of former deeds leading to transmigration.

अन्तः षट्चक्ररूपाणि पङ्कजानि विभावयेत् ।
ब्रह्मादिस्थानभूतानिभ्रूमध्यान्तानि मूलतः ॥ १८ ॥
भ्रूमध्यादूर्ध्वभागे तु सहस्रदलमम्बुजम् ।
भावयेत्तत्र विमलं चन्द्रबिम्बं तदन्तरे ॥ १९ ॥

सूक्ष्मरन्ध्रं विजानीयात् तत्कैलासपदं विदुः ।
तत्रस्थं भावयेच्छम्भुं सर्वकारणकारणम् ॥ २० ॥

The six nerve-centres inside the body called circles or wheels (Cakras), mainly starting from the nerve-centre at the anus up to the place at the middle of the eye-brows, are to be conceived as the lotuses. A thousand-petalled lotus is to be contemplated just above the place in between the eye-brows, and in it, a clear orb of the moon; at the centre of that moon, a subtle hole is to be seen and that is known as the abode of Kailāsa. There residing is S'ambhu (S'iva), the cause of all causes, who is to be intently contemplated. (18–20)

The Yogin conceives of several centres, commencing from the Mūlādhāra and ending with the Sahasrāra, the thousand-petalled lotus in the brain just above the place between the eye-brows. The wheels (Cakras) are called Ādhāra, Svādhiṣṭhāna, Maṇipūraka, Anāhata, Viśuddhi, and Ājñā. These are respectively situated at 'guda' (sacral plexus), 'guhya' (concealed part-genitals) 'nābhi' (navel), 'hṛdaya' (heart), 'kaṇṭha' (throat) and 'bhrūmadhya' (the place in between the eye-brows). These are said to be centres of respectively the deities, Brahma, Viṣṇu, Rudra, Īśvara, Sadāśiva, and Paraśiva. These Cakras are again said to have lotuses consisting of four, six, ten, twelve, sixteen, and a thousand petals respectively. At bhrūmadhya, the seat of a thousand-petalled lotus, the Yogins conceive a clear moon and that is the place called Kailāsa, the abode of S'ambhu.

A power called Kuṇḍalinī-to put it in the symbolical language of the Yogins-is coiled up at the lower end of the S'uśumnā canal. If this coiled up energy (ojas) is roused and made active by the practice of Yoga, it travels up the S'uśumnā canal. As it proceeds upwards, acting upon one centre after another, a tremendous reaction is said to set in. The rousing of the Kuṇḍalinī is the one and the only way for attaining divine vision. All worship, consciously or unconsciously, proceeds in this way and leads to this end. When the stored up energy reaches the final centre, the Yogin achieves Samādhi or trance contemplating the S'ambhu in a super-conscious state. This is S'ivayoga-samādhi-sthalam.

[४. निजलिङ्गस्थलम् । – (३५)]

स्वान्तस्थशिवलिङ्गस्य प्रत्यक्षानुभवस्थितिः ।
या सैव परलिङ्गस्य निजमित्युच्यते बुधैः ॥ २१ ॥

The state of one's personal realisation of the internal S'iva-liṅga as the universal self, is what is considered by the wise as the true form of the Supreme S'ivaliṅga. (21)

The word, Svāntastha, is to be understood as 'svātmani tādātmyena sthita', i. e., as that which resides in one's self in a state of essential identity. S'iva is the 'I'–ness in its highest state without the delimiting consciousness of its relation to the narrow adjuncts like a particular place, time and form. this is the true state of the Supreme S'ivaliṅga.

ज्योतिर्मयं परं लिङ्गं श्रुतिराह शिवात्मकम् ।
तस्य भासा सर्वमिदं प्रतिभाति न संशयः ॥ २२ ॥

The S'ruti says that the S'upreme Liṅga whose essense is S'iva, is made of light and that all this (totality of luminaries such as sun, moon, stars, etc.,) is illumined by its light. (22)

The S'ruti is here obviously Kaṭhopaniṣad. Just as the different objects with different forms and colours are revealed by the light of the sun, moon, etc., so the different 'tattvas', of which 'Tejas-tattva' is one, are revealed by the light of the Liṅga, which is the same as Para-Brahma-S'iva.

तस्माल्लिङ्गं परं ब्रह्म सच्चिदानन्दलक्षणम् ।
निजरूपमिति ध्यानात्तदवस्था प्रजायते ॥ २३ ॥

Therefore, that state of 'Nijaḷiṅga' is achieved through the contemplation of the Supreme Liṅga, the Parabrahma, characterised by sat (reality), cit (intelligence) and ānanda (bliss), as identical with one's self. (23)

To realise the Supreme Liṅga as identical in spirit with one's self is a state of super-consciousness of the Liṅga-Aṅga-unity (S'ivajīvaikya).

[५. अङ्गलिङ्गिस्थलम् । (३६)]

अङ्गे लिङ्गं समारूढं लिङ्गे चाङ्गमुपस्थितम् ।
एतदस्ति द्वयं यस्य स भवेदङ्गलिङ्गिवान् ॥ २४ ॥

He who has the two-fold realisation of the Linga being existent in the Aṅga and the Aṅga being united with the Liṅga, becomes Aṅgaliṅgin. (24)

Aṅga is Jīvātman (Individual Soul) and Linga is Paramātman (the Universal soul). The experience of their unity is called Liṅgāṅgasāmarasya. One who attains this knowledge is called Aṅgaliṅgin. This relation between the Aṅga and the Liṅga is like that between the 'seed and the tree' (Bījavṛkṣanyāya).

मुक्तिरूपमिदं लिङ्गमिति यस्य मनःस्थितिः ।
स मुक्तो देहयोगेऽपि स ज्ञानी स महागुरुः ॥ २५ ॥

He who has the mental cognition that Liṅga is of the form of emancipation, is liberated, even while associated with the body. He is the enlightened person; he is the great Guru. (25)

This is what is known as 'Jīvanmukti', 'liberation while still alive'. The Prāṇaliṅgin at this stage enjoys the initial blisses of Mukti. Mukti is the absolute unity with S'iva (Aikya), in which the consciousness of the 'tripuṭi'–the distinction of the knower (jñātṛ), the known (jñeya) and the knowledge (jñāna),–dissolves.

As this consciousness lingers through this as well as the next stage (Prāṇaliṅgi and S'araṇa Sthalas), the absolute unity is not yet attained by the aspiring soul. This and the next Sthala presuppose the dawn of that final beatitude, the *summum bonum* of human life.

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां षष्ठोऽध्यायः ।

Here ends Chapter VI in 'S'rī Jagadguru-Reṇukagītā',
selected from 'Siddhāntaśikhāmaṇi' composed by the
illustrious S'ivayogi S'ivācārya.

।। श्री जगद्गुरुरेणुकगीता ।।

अथ सप्तमोऽध्यायः ।
CHAPTER VII

(शरणस्थलम् ।)

अगस्त्य उवाच—

माहेश्वरः प्रसादीति प्राणलिङ्गीति बोधितः ।
कथमेष समादिष्टः पुनः शरणसंज्ञकः ॥ १ ॥

Agastya said—

How is he, who is taught as Māheśvara, Prasādi, and Prāṇaliṅgi, again called by the name of S'araṇa ? (1)

रेणुक उवाच—

अङ्गलिङ्गी ज्ञानरूपः सती ज्ञेयः शिवः पतिः ।
यत्सौख्यं तत्समावेशे तद्वान् शरणनामवान् ॥ २ ॥

Reṇuka said—

That Prāṇaliṅgin, who has realised the communion of Aṅga and Liṅga and whose natural state is that of S'iva's knowledge (jñāna-S'iva-jñāna), should regard himself as a 'Sati' (devoted wife) and S'iva as 'Pati' (Lord or husband). He who experiences that bliss in such an intimacy, is called as S'araṇa. (2)

At the end of the Prāsādi-sthala and in the Prāṇaliṅgi-sthala, the identity (tādātmya) of the Soul with the Deity is realised and confirmed. But it is to be remembered that the identity is not absolute; the idea of duality still lingers, however faintly it may be. This is clear from the relation pointed out between S'araṇa as Sati and Liṅga as Pati. S'araṇa is one who takes total refuge in the Deity as a devoted wife in her husband and enjoys unalloyed bliss in his communion with the Deity. This is technically called as 'S'araṇa-sati-Liṅga-pati-bhāva', indicating two significant features of the relation between the Soul and the Deity, namely, total self-surrender (sarvārpaṇa) and pure and unalloyed attachment.

स्थलमेतत्समाख्यातं चतुर्धा धर्मभेदतः ।
आदौ शरणमाख्यातं ततस्तामसवर्जनम् ॥ ३ ॥
निर्देशश्च ततः प्रोक्तं शीलसम्पादनं ततः ।
क्रमाल्लक्षणमेतेषां कथयामि निशम्यताम् ॥ ४ ॥

This Sthala has been described as four-fold in accordance with the distinctive features it possesses, viz., 1. S'araṇasthalam, 2. Tāmasavarjanasthala (Tāmasanirasanasthalam), 3. Nirdeśasthala and 4. S'īlasampādanasthalam. I shall tell you about their characteristics in order; listen with attention. (3–4)

[१. शरणस्थलम् । – (३७)]

सतीव रमणे यस्तु शिवे शक्तिं विभावयन् ।
तदन्यविमुखः सोऽयं ज्ञातः शरणनामवान् ॥ ५ ॥

He who contemplates on himself as S'akti (the spiritual spouse) to S'iva as a chaste wife to her husband and is averse to other deities, is known by the name of S'araṇa. (5)

शिवज्ञाने समुत्पन्ने परानन्दः प्रकाशते ।
तदासक्तमना योगी नान्यत्र रमते सुधीः ॥ ६ ॥

When the knowledge of S'iva is born, the supreme bliss blooms. The enlightened Yogin, with his mind attached to it (the supreme bliss), finds no delight in anything else. (6)

तस्मात्सर्वप्रयत्नेन शङ्करं शरणं गतः ।
तदनन्तसुखं प्राप्य मोदते नान्यचिन्तया ॥ ७ ॥

Hence, with all efforts, having taken refuge in S'iva and having attained that infinite bliss, he rejoices without having any other anxieties. (7)

[२. तामसनिरसनस्थलम् । – (३८)]

शिवभक्तिपरानन्दमोदिना गुरुणा यतः ।
निरस्यन्ते तमोभावाः स तामसनिरासकः ॥ ८ ॥

All the qualities of ignorance are expelled from himself by the adorable one (Guru-S'araṇa) who takes delight in the supreme bliss of devotion to S'iva. Thus, he is called Tāmasanirāsaka (one who expels 'tamas'). (8)

The point is that the chaste and unswerving devotion to S'iva removes all the ignorance.

यस्य ज्ञानं तमोमिश्रं न तस्य गतिरिष्यते ।
सत्वं हि ज्ञानयोगस्य नैर्मल्यं विदुरुत्तमाः ॥ ९ ॥

He whose knowledge is mixed with the qualities of 'tamas' (ignorance), cannot attain the final beatitude. The pious people know that 'sattva' alone constitutes the putity of the path of knowledge. (9)

The 'sattva'-qualities are tranquility (śānti), control over the senses (dānti), discrimination (viveka), renunciation (vairāgya), etc. These are inseparably associated with the spiritual knowledge. These qualities make the S'ivayogin 'sāttvika'.

यो द्वेष्टि सकलान् लोकान् यो वाऽहंकुरुते सदा ।
योऽसत्यभावनायुक्तः स तामस इति स्मृतः ॥ १० ॥

He who hates all the world, who is egoistic, and who possesses false notions, is considered as 'tāmasa' (ignorant). (10)

This distinguishes one on the path of ignorance from the S'ivayogin who is on the path of knowledge.

तमोमूला हि संजाता रागद्वेषादिपादपाः ।
शिवज्ञानकुठारेण छिद्यन्ते हि निरन्तरम् ॥ ११ ॥

The trees of lust, hatred and the like, growing from the roots of ignorance ('tamas', stolid qualities), are ever cut down by the axe of the S'iva-knowledge. (11)

The realisation of S'iva marks the end of all these qualities of ignorance.

[३ निर्देशस्थलम् । – (३९)]

निराकृत्य तमोभागं संसारस्य प्रवर्तकम् ।
निर्दिश्यते तु तज्ज्ञानं स निर्देश इति स्मृतः ॥ १२ ॥

That knowledge imparted (by the Guru), after removing the part of darkness (ignorance) which leads one to transmigration (samsāra), is called Nirdeśa (guidance). (12)

गुरुरेव परं तत्त्वं प्रकाशयति देहिनाम् ।
को वा सूर्यं विना लोके तमसो विनिवर्तकः ॥ १३ ॥

Guru alone makes the Supreme Principle (known as S'iva-tattva) manifest to the beings. Who else, but the sun, can expel the darkness in the world ? (13)

अपरोक्षिततत्त्वस्य जीवन्मुक्तस्वभाविनः ।
गुरोः कटाक्षे संसिद्धे को वा लोकेषु दुर्लभः ॥ १४ ॥

When the grace (favour) of the Guru,–who has realised the 'tattvam' (the oneness with S'iva) and who is essentially liberated even while alive,–is secured, what is unattainable in the worlds? (14).

[४. शीलसम्पादनस्थलम् । – (४०)]

जिज्ञासा शिवतत्त्वस्य शीलमित्युच्यते बुधैः ।
निर्देशयोगादाचार्याणां तद्वान् शीलीति कथ्यते ॥ १५ ॥

The eagerness to know the principle of unity with S'iva, is called 'S'ila' by the learned. He who possesses it through the instructions of the Gurus, is called S'ilin (one who has S'ila). (15)

'S'īla' is generally known as 'conduct', 'moral chastity'. It is used by the Vīraśaivas in the sense of 'moral precept'. S'īlas in this sense are 'sixty-four'. But here, the word 'S'īla' is used in a special sense of "virtuous longing for 'S'ivatattva' ". Another shade of the meaning of this word is given in the next verse.

प्रपन्नार्तिहरे देवे परमात्मनि शङ्करे ।
भावस्य स्थिरतायोगः शीलमित्युच्यते बुधैः ॥ १६ ॥

The accomplishment of steady attachment of one's heart to the Lord S'iva, the Supreme Soul and remover of the sorrow of the distressed, is considered as S'īla by the learned. (16)

पतिव्रताया यच्छीलं पतिरागात्प्रकाशते ।
तथा शिवानुरागेण सुशीलो भक्त उच्यते ॥ १७ ॥

Just as the virtue of a chaste wife is praised owing to her love for her husband, so is the disciple called 'Susīla' (virtuous) owing to his love for S'iva. (17)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां सप्तमोऽध्यायः ।

Here ends Chapter VII in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācarya.

।। श्री जगद्गुरुरेणुकगीता ।।

अथाष्टमोऽध्यायः ।
CHAPTER VIII

(ऐक्यस्थलम् ।)

अगस्त्य उवाच—

तामसत्यागसम्बन्धान्निर्देशाच्छीलतस्तथा ।
शरणाख्यस्य भूयोऽस्य कथमैक्यनिरूपणम् ॥ १ ॥

Agastya said—

How is he, who is called S'araṇa owing to the giving up of ignorance (i. e. darkness), owing to the nirdes'a and for possessing the S'ila, described as 'Aikya' (one who has attained the unity of Aṅga and Liṅga) ? (1)

रेणुक उवाच—

प्राणलिङ्गादियोगेन सुखातिशयमेयिवान् ।
शरणाख्यः शिवेनैक्यभावनादैक्यवान् भवेत् ॥ २ ॥

Reṇuka said—

The S'araṇa who attains immence bliss through the contemplation on Prāṇaliṅga, etc., becomes 'Aikya', one who has attained unity with S'iva by meditating on his identity with S'iva. (2)

Now the S'ivayogin is completely absorbed in the great bliss through the attainment of spiritual unity with God (S'iva).

ऐक्यस्थलमिदं प्रोक्तं चतुर्धा मुनिपुङ्गव ।
ऐक्यमाचारसम्पत्तिरेकभाजनमेव च ॥
सहभाजनमित्येषां क्रमाल्लक्षणमुच्यते ॥ ३ ॥

This Aikyasthala is said be four-fold, O best of the sages, as, 1. Aikyasthalam, 2. Ācārasampattisthalam, 3. Ekabhājanasthalam, and 4. Sahabhājanasthalam. Their distinctive features are told in due order. (3)

[१. ऐक्यस्थलम् । – (४१)]

विषयानन्दकणिकानिस्पृहे निर्मलाशयः ।
शिवानन्दमहासिन्धौ मज्जनादैक्यमुच्यते ॥ ४ ॥

The S'araṇa with pure conscience, being regardless of the petty pleasures from sense-objects, is called Aikya, when he plunges into the great ocean of the bliss of S'iva (S'ivānanda). (4)

निर्धूतमलसम्बन्धो निष्कलङ्कमनोगतः ।
शिवोऽहमिति भावेन निरूढो हि शिवैक्यताम् ॥ ५ ॥

He, with his association to 'mala's shaken off, and with taintless intentions, ascends to the state of unity with S'iva, through the contemplation that 'I am S'iva'. (5)

'Malas' are said to be of three kinds, namely, Māyāmala, Āṇavamala and Kārmikamala. When the soul enters the body formed of Māyā, it finds itself encompassed by a host of objects that sedusively invite it to become absorbed in them. This is 'Māyāmala'. 'Āṇavamala' causes the soul to turn to the external world, but not to God. 'Kārmikamala' causes the experience of pleasure or pain, depending upon the past deeds. The S'ivayogin shakes off these 'Malas'. 'S'ivo-aham' indicates a state in which the S'ivayogin enjoys complete and absolute identity between himself and the Deity. That is the state of supreme bliss.

ब्रह्माण्डबुद्बुदोद्रेदविजृम्भी तत्त्ववीचिमान् ।
मायासिन्धुर्लयं याति शिवैक्यवडवानले ॥ ६ ॥

The ocean of Māyā, surging with the rising of the bubbles in the form of endless created worlds, and possessing the waves of thirty-six 'tattvas' (Principles), obsorbs into the submarine fire of 'unity with S'iva' (S'ivaikya). (6)

'Tattvas' are thirty-six according to the Vīraśaiva philosophy, beginning with S'iva and ending with Pṛthvī. The process of evolution into these 'tattvas' can concisely be detailed as below :–

When Paraśiva-Brahman turned to creation for his own cosmic sport (līlā), 'Vimarśāśakti' -discriminative power- in Him changed into 'Icchā śakti' (emotive power), from which 'Jñānaśakti' (cognitive power) and 'Kriyā-śakti' (conative power) were born. Jñānaśakti was the interior and the Kriyāśakti was the exterior of the Icchāśakti. By a sort of palpitation in Jñānaśakti, Paraśivabrahman got the ego in the form of 'I am omniscient' With this ego, it evolved into 'S'ivatattva'-(i) which became the instrumental cause of the universe. The Paraśivabrahman evolved into 'S'aktitattva'-(ii), through the unity with Kriyāśakti. This became the material cause of the universe.

Entering into the fold of Jñānaśakti, this S'aktitattva evolved into 'Sadāśivatattva'-(iii), with an ego as 'I am the Universe'.

The Sadāśivatattva evolved into 'Īśvaratattva'-(iv), with its ego-'I am this' with regard to the universe, which had come into being.

This 'Īśvaratattva' became filled with the idea of identity between itself and the universe and was called 'S'uddhavidyātattva'-(v).

Assuming the idea of distinction between the gross and the subtle elements meant for the creation of the universe, and residing in it like the features of the peacock in the fluid of its egg (Mayūrāṇḍarasa-nyāya), the 'S'uddhavidyātattva' evolved into 'Māyātattva'-(vi).

By the entering of the 'S'ivatattva' into Māyāśakti, 'Puruṣatattva'-(vii) evolved. Because of the contact with Māyāmala, the Puruṣa lost his 'sarvajñatva' (omniscience), 'paripūrṇatva' (completeness), 'nityatṛptatva' (eternal contentment) and 'vyāpakatva' (pervasive nature) and became 'kiñcitkartā', kiñcidjñātā', 'apūrṇa', 'atṛpta', and 'avyāpaka'. The kiñcitkartṛtva (limited-potency) in Puruṣa was the 'Kalātattva'-(viii). His kiñcijñatva (limited cognition) was the 'Vidyātattva'-(ix). The apūrṇatva (incompleness) was the 'Rāgatattva'-(x) in the form of attachment to the objects of pleasure. His anityatva (non-eternality) became 'Kālatattva'-(xi). His avyāpakatva evolved into 'Niyatitattva'-(xii), which made a restriction that such and such a cause should produce such and such an effect. These five 'tattvas'-Kalā, Vidyā, Rāga, Kāla, Niyati-envelop the Puruṣa.

Icchāśakti, provoked to activity, merged into Māyatattva characterised by the idea of distinction between the jñāna and kriyā as 'jñāna cannot be kriyā' and 'kriyā cannot be jñāna'. This resulted in the evolution of the 'Prakṛtitattva'-(xiii). This Prakṛti, characterised by the three guṇas, sattva, rajas and tamas, which were respectively the causes for sukha, dukha and moha, became the root-cause of twenty-three 'tattvas' from Buddhitattva (Mahatattva) to Pṛthvitattva.

The S'aktitattva in the form of Prakṛtitattva turned into 'Buddhitattva' (Mahattattva)-(xiv), through its assertive power in the form of 'idamittham'-'this is so'. This Buddhitattva again evolved into 'Ahaṅkāratattva'-(xv) with egoistic ideas like 'this is mine'. Ahaṅkāratattva in turn evolved into 'Manastattva'-(xvi), being a cause of volition and doubt. These three, Buddhi, Ahaṅkāra and Manas, are called 'antaḥkaraṇas', inner-senses, with the predominance of Icchāśakti (emotive power) in them.

The S'aktitattva which turned out to be 'antaḥkaraṇa' switched on to the outer body and evolved into five more 'tattvas'. As a means of cognising sound (śabdajñāna), it became 'S'rotratattva'-(xvii); as a means of cognising touch (sparśajñana), 'Tvaktattva'-(xviii); being a means of cognising form, it turned into 'Netratattva'-(xix); as a means of sensing taste, it became 'Jihvātattva'-(xx); and as a means of perceiving odour, it became 'Ghrāṇatattva'-(xxi). With Jñānaśakti as predominant in them, these became 'sensory organs' (jñānendriyas).

This S'aktitattva in the form of sense-organs (jñānendriyas), evolved into five more 'tattvas'. They were 'Vāktattva'–(xxii), 'Pāṇitattva'–(xxiii), 'Pādatattva'–(xxiv), 'Pāyutattva'–(xxv) and 'Upasthātattva'–(xxvi), functioning respectively as the means of speech, of giving and of receiving, of movement, of excretion and of passing semen and urine. Having Kriyāśakti (conative power) predominant in them, they turned out to be 'motor organs' (Karmendriyas).

The same S'aktitattva evolved into 'S'abdatattva'–(xxvii), 'Sparśatattva'–(xxviii), 'Rūpatattva'–(xxix), 'Rasatattva'–(xxx) and 'Gandhatattva'-(xxxi) being cognised respectively by the sensory organs, namely, ear, skin, eye, tongue and nose. These five were called 'Pañcatanmātras', as there were no manifestations of the distinctions like dhvanyātmaka and varṇātmaka (non-syllabic and syllabic sound) in S'abda; śīta and uṣṇa (cool and hot) in touch, nīla, pīta, etc., (blue, yellow, etc.,) in Rūpa; madhura, āmla, etc., (sweet, sour, etc ,) in Rasa; sugandha and durgandha (sweet smell and foul smell) in Gandha.

The S'aktitattva again turned into 'Ākāśatattva'–(xxxii) -with sound as its quality, 'Vāyutattva'–(xxxiii)–with touch as its quality, 'Tejastattva'--(xxxiv)–with visible form (rūpa) as its quality, 'Jalatattva'–(xxxv)–with taste as its quality, and 'Pṛthvītattva'–(xxxvi)–with odour as its quality.

These are the thirty-six 'tattvas' accepted by Vīraśaiva philosophy as the waves of the ocean of Māyā

मायाशक्तितिरोधानाच्छिवे भेदविकल्पना ।
आत्मनस्तद्विनाशे तु नाद्वैतात्किञ्चिदिष्यते ॥ ७ ॥

Owing to the covering (of the soul) with Māyā, there is the doubt of duality. When it is removed, the soul has nothing but the state of non-duality. (7)

Māyā is a form of S'iva's S'akti in Vīraśaiva philosophy. It causes distinction (bheda) between gross and subtle elements in bringing this universe into existence, with its endless variety and multifarious forms. It is thus real (satya). Viraśaiva philosophy does not accept the theory of the Māyāvādins (philosophers of the Advaita School) who consider Māyā (illusion, according to them) as unreal. Māyā, in this context, is a cover which obscures the power of the soul from realising its true nature of being S'iva. When the veil of Māyā is set aside from it, the soul remains in its real state of non-duality with S'iva.

तस्मादद्वैतभावस्य सदृशो नास्ति योगिनाम् ।
उपायो घोरसंसारमहातापनिवृत्तये ॥ ८ ॥

Hence, there is no remedy to the S'ivayogins similar to the state of non-duality for turning away the great affliction of the terrible transmigration (samsāra). (8)

चित्तवृत्तिसमालीनजगतः शिवयोगिनः ।
शिवानन्दपरिस्फूर्तिर्मुक्तिरित्यभिधीयते ॥ ९ ॥

The all-encompassing experience of S'ivānanda (bliss of non-duality in S'iva) on the part of the S'ivayogin who has the whole world melted into his mental vision, is called Mukti (Liberation). (9)

[२. आचारसम्पत्तिस्थलम् । – (४२)]

शिवैकभावनापन्नशिवत्वो देहवानपि ।
देशिको हि न लिप्येत स्वाचारैः सूतकादिभिः ॥ १० ॥

A S'ivayogin (Deśika) who has attained the state of S'iva through the contemplation of oneness with S'iva (S'ivaikya), is unattached to the observances of 'sūtakas', etc., (impurities, etc.) as a part of his religious practices. (10)

The S'ivayogin has a body; but he transcends above all physical entanglements. All religious practices and observances are not binding to him. When the highest goal is reached and when there is nothing but supreme bliss to him in the complete communion with S'iva, of what avail are these religious practices to him?

Yet, he has a duty to perform, as he is a 'Deśika', a spiritual guide. Though the religious practices have no meaning to him, he observes them, not for himself, but for the guidance of his disciples.

शिवाद्वैतपरिज्ञाने स्थिरे सति मनस्विनाम् ।
कर्मणा किं नु भाव्यं स्यादकृतेन कृतेन वा ॥ ११ ॥

When the all-encompassing knowledge of non-duality with S'iva is firm, what outcome is there of the religious duties for the sages, whether done or not done ? (11)

Whether done or not done, they mean the same to the S'ivayogins.

निर्दग्धकर्मबीजस्य निर्मलज्ञानवह्निना ।
देहिवद्भासमानस्य देहयात्रा तु लौकिकी ॥ १२ ॥

All physical movements of the S'ivayogin, who has burnt the seed of 'karma' through the fire of pure knowledge and who merely appears as one having a body, are only usual (laukikī). (12)

'Dehivadbhāsamānaḥ' — the S'ivayogin appears to have a body like all. But, in reality, the body is as good as non-existent to him. He is appropriately compared to a burnt cloth; such a cloth retains its appearance, but a slight touch reduses it into a heap of ashes (Dagdhapaṭanyāya). All activities of the body, like walking, standing, etc., are only usual; they go on till the soul relinquishes the body and allows it to perish.

गच्छंस्तिष्ठन्स्वपन्वापि जाग्रद्वापि महामतिः ।
शिवज्ञानसमायोगाच्छिवपूजापरः सदा ॥ १३ ॥

He is ever in a state of S'iva-worship with the realisation of his union with S'iva (S'ivajñāna), whether he walks, or stands, whether sleeping or awake. (13)

Whatever he thinks is the contemplation of S'iva, whatever he speaks is the song in praise of S'iva and whatever he does is the worship of S'iva.

[३. एकभाजनस्थलम् ॥ – (४३)]

विश्वं शिवमयं चेति सदा भावयतो धिया ।
शिवैकभाजनात्मत्वादेकभाजनमुच्यते ॥ १४ ॥

The S'ivayogin is regarded as 'Ekabhājana' (one having one resort), as his self is having the one and only resort in S'iva with his intellect ever contemplating the universe as composed of S'iva (S'ivamaya). (14)

This stage where the universe is regarded as composed of and filled with S'iva, who is again contemplated as the singular station for one's self, is called Ekabhājanasthalam.

स्वस्य सर्वस्य लोकस्य शिवस्याद्वैतदर्शनात् ।
एकभाजनयोगेन प्रसादैक्यमतिर्भवेत् ॥ १५ ॥

With the accomplishment of one resort (S'iva) through the divine vision of oneness of his self with the entire universe and S'iva, the S'ivayogin gets the firm notion of oneness of the 'Prasāda'. (15)

'Prasādaikya' is 'oneness of prasāda', i. e., his Prasāda is deemed as 'S'ivaprasāda', so is the Prasāda of Guru, Liṅga, Jaṅgama, Bhakta. Prasāda is favour, or something betokening favour.

शिवे विश्वमिदं सर्वं शिवः सर्वत्र भासते ।
आधाराधेयभावेन शिवस्य जगतः स्थितिः ॥ १६ ॥

The entire universe is housed in S'iva; S'iva shines everywhere. The stand of S'iva and the universe is in the relation of the container and the thing contained (Ādhārādheyabhāva). (16)

[४. सहभाजनस्थलम् । – (४४)]

गुरोः शिवस्य शिष्यस्य स्वस्वरूपतया स्मृतिः ।
सहभाजनमाख्यातं सर्वग्रासात्मभावतः ॥ १७ ॥

The apprehension of the Guru, S'iva and the S'iṣya (disciple) as one's own self is called 'Sahabhājaṇa' (enjoying oneness with all), owing to the state of absorbing everything in one's self. (17)

Here is the accomplishment of spiritual unity at its loftiest peak of enlightenment. There is neither the Guru, nor S'iva, nor the S'iṣya other than one's own self. All things divided at the base, are united above in the spiritual communion of the self with S'iva, as it is the fundamental unity embracing everything of the universe in its blissful arms. The S'ivayogin feels that all his blissful experiences are shared by everything in the cosmos and that everything in the universe is the consecrated offering to this all-pervading unity of the Soul and the Deity. Thus this Sthala is also called as 'Sahabhojanasthala' and 'Viśva-homasthala'.

निरस्तविश्वसम्बन्धे निष्कलङ्के चिदम्बरे ।
भावयेत् लीनमात्मानं सामरस्यस्वभावतः ॥ १८ ॥

One should realise that one's self is absorbed in a state of mutual communion with the ether of spotless supreme enlightenment (cit-ākāśa),–that is, Para-Brahman–, which removes all mortifications of the world. (18)

सैषा विद्या परा ज्ञेया सत्तानन्दप्रकाशिनी ।
मुक्तिरित्युच्यते सद्भिर्जगन्मोहनिवर्तिनी ॥ १९ ॥

This supreme realisation, which flashes forth the state of reality and bliss and which dissolves the delusion of the world, is said to be Mukti (Liberation) by the sages. (19)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायामष्टमोऽध्यायः ।

Here ends Chapter VIII in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntas'ikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

* * *

लिङ्गस्थलानि

(५७)

अथ नवमोऽध्यायः ।
CHAPTER IX

(लिङ्गस्थलानि ।)

रेणुक उवाच—

षट्स्थलोक्त सदाचारसम्पन्नस्य यथाक्रमम् ।
लिङ्गस्थलानि कथ्यन्ते जीवन्मुक्तिपराणि च ॥ १ ॥

Reṇuka said—

Here are described, in due order, the 'Liṅgasthalas' meant for procuring 'Jīvanmukti' to one who is adept in the religious precepts enjoined in the six 'Sthalas'. (1)

Vide notes under verse, 11, in Chap. III, regarding the evolution of Paraśiva-Brahma into Aṅga (Jīva) and Liṅga (S'iva) for His cosmic sport. The religious precepts propounded in the six Aṅgasthalas (i. e., in the forty-four sub-sthalas) described in the preceding chapters, lead the aspirant to the realisation of the final unity with S'iva (S'ivaikya). Once this unity is accomplished, neither the precepts of castes like Brahma, Kṣatra, Vaiśya, and S'ūdra, nor those of the four periods of religious life (āśramas) as, Brahmacarya, Gārhasthya, Vānaprastha and Sanyāsa, nor those of the ordinary rites undertaken by the worldly people, are applicable to the S'ivayogin's mode of life in his state of liberation when still alive (Jīvanmukti). Hence, these fifty-seven Liṅgasthalas give the special precepts for the Jīvanmukta to practice. They are classified under the six main Sthalas, Bhakta, Māheśvara, etc.

This was the significance hinted by Reṇuka to Agastya who asked :—

भक्ताद्यैक्यावसानानि षडुक्तानि स्थलानि च ।
लिङ्गस्थलानि कानीह कथ्यन्ते कति वा पुनः ॥ २ ॥

The six Sthalas, commencing from Bhaktasthala and ending with Aikyasthala are now described. Which are these 'Lingasthalas'? How many of them are here told? (2)

रेणुक उवाच—

गुर्वादि ज्ञानशून्यान्ता भक्तादिस्थलसंश्रयाः ।
स्थलभेदाः प्रकीर्त्यन्ते पञ्चाशत्सप्त चाधुना ॥ ३ ॥

The fifty-seven sub-sthalas, from Gurustha a (Dīkṣāgurusthala) to Jñānaśūnyasthala, under Bhaktasthala, etc., are now described. (3)

आदौ नवस्थलानीह भक्तस्थलसमाश्रयान् ।
कथ्यन्ते गुणसारेण नामान्येषां पृथक्श्रुणु ॥ ४ ॥

दीक्षागुरुस्थलं पूर्वं ततः शिक्षागुरुस्थलम् ।
प्रज्ञागुरुस्थलं चाथ क्रियालिङ्गस्थलं ततः ॥ ५ ॥

भावलिङ्गस्थलं चाथ ज्ञानलिङ्गस्थलं ततः ।
स्वयं चरं परं चेति .तेषां लक्षणमुच्यते ॥ ६ ॥

To begin with, here are the nine Sthalas, as they conform to Bhaktasthala, told according to their excellence; listen to their distinctive names : 1. Dīkṣāgurusthalam, 2. S'ikṣāgurusthalam, 3, Prajñāgurusthalam, 4. Kriyāliṅgasthalam, 5. Bhāvaliṅgasthalam, 6. Jñānaliṅgasthalam, 7. Svasthalam, 8. Carasthalam, and 9. Parasthalam. The features of these are now told : (4–6)

[१. दीक्षागुरुस्थलम् । – (१)]

दीयते परमं ज्ञानं क्षीयते पाशबन्धनम् ।
यया दीक्षेति सा तस्या गुरुर्दीक्षगुरुः स्मृतः ॥ ७ ॥

Dīkṣā is that function by which the supreme knowledge is imparted and the worldly entanglements (the fetters) are cut off. The authority of that is known as 'Dīkṣāguru'. (7)

Dīkṣā or initiation is defined here. It is a sacred rite which serves the double-purpose of imparting supreme knowledge of

S'iva and of releasing an individual from bondage. The enlightened person who is entitled to perform this rite is known as 'Dīkṣāguru' (the authority who initiates). Guru is indispensable as it is he alone that can bestow 'S'iva-jñāna'. For knowing S'iva, all existing scriptures are useless; Kaṭhopaniṣad puts it–'Nāyamātmā pravacanena labhyo na medayā na bahunā śrutena' : (The knowledge of the self-i. e., the fundamental unity of the Individual Soul and the Supreme Soul–is not attained through instruction in several Vedas, nor through the retentive memory of the scriptures, nor through versatile scholarship). It is the Guru that can impart that secret esoteric doctrine. Through his spiritual power, he can cleanse the 'mala'-fettered soul and implant the seed of true knowledge. Any attempt on the part of an aspirant to attain Mukti without a Guru is like the pursuit of a man in darkness without a lamp. The scriptures open the eyes of an ignorant man–and there their importance ends–,but the Guru is the guide to lead the aspirant through the utter obscurity ahead; thus, the importance of the scriptures should neither be undermined nor be over-emphasised.

आचिनोति हि शास्त्रार्थानाचारे स्थापयत्यपि ।
स्वयमाचरेद्यस्तु स आचार्य इति स्मृतः ॥ ८ ॥

He, who communicates the secret implications of the scriptures (to the disciples) and employs them in religious practices and who himself practises them, is called the 'Ācarya' or Preceptor. (8)

अखण्डं येन चैतन्यं व्यज्यते सर्ववस्तुषु ।
आत्मयोगप्रभावेन स गुरुर्विश्वभासकः ॥ ९ ॥

He, who transfuses an uninterrupted spirit (caitanya) into all things through the power of his union with the Supreme spirit, is the Guru, who illuminates the universe. (9)

'Caitanya' is here 'akhaṇda'; it is in the form of 'saccidānanda', the supreme reality, intelligence and bliss fused into one.

[२. शिक्षागुरुस्थलम् । – (२)]

दीक्षागुरुरसौ शिक्षाहेतुः शिष्यस्य बोधकः ।
प्रश्नोत्तरप्रवक्ता च शिक्षागुरुरितीर्यते ॥ १०

The Dīkṣāguru himself, who is the fountain-source of instruction enlightening the disciple, is called 'S'ikṣāguru' as he expounds solutions to the problems of the (disciples). (10)

बोधकोऽयं समाख्यतः बोध्यमेतदिति स्फुटम् ।
शिष्यो नियुज्यते येन स शिक्षागुरुरुच्यते ॥ ११ ॥

He is known as the preacher; that this is to be preached is evident (to him) (knowledge of S'iva); he, by whom the disciple is ordained, is called S'ikṣāguru. (11)

यस्सूक्तिदर्पणाभोगे निर्मले दृश्यते सदा ।
मोक्षश्रीर्विम्बरूपेण स गुरुर्भवतारकः ॥ १२ ॥

He, whose salutary sayings form a clear expanse of the mirror in which the excellence of emancipation is ever seen reflected, is the Guru, the saviour from mundane existence. (12)

शिष्याणां हृदयालेख्यं प्रद्योतयति यः स्वयम्
ज्ञानदीपिकया तेन गुरुणा कः समो भवेत् ॥ १३ ॥

Who is possibly equal to that Guru, who himself, with his lamp of knowledge, illumines the inner portrait of the disciples (13)

'Hṛdayālekhya' is the 'picture of self-knowledge that is hidden in the cave of the heart' (inner image of S'iva's nature). That 'Ātmajñāna is obscured by the outer covering of ignorance. The teachings of the Guru act like a lamp in removing that cover and guiding the disciple to realise the true nature of his self.

[३. ज्ञानगुरुस्थलम् । – (३)]

उपदेष्टोपदेश्यानां संशयच्छेदकारकः ।
सम्यग्ज्ञानप्रदः साक्षादेष ज्ञानगुरुः स्मृतः ॥ १४ ॥

He, who is the teacher of what are to be taught, allays all doubts and who gives right knowledge, is called the 'Jñānaguru' (authority on spiritual knowledge).

'Upadeṣṭā' (Upadeṣṭṛ) is the 'teacher', who teaches. 'Upadeśya' is 'what is fit to be taught', i.e., the secret purport of Vedāntic teachings ('Vedāntavākyarahasyārthaḥ'). 'Samyakjñāna' is 'right knowledge', 'the knowledge of the self'.

Guru's teaching centres around the following topics :—

(i) The Individual Soul.

(ii) The Universal Soul.

(iii) The duties of the Individual Soul to the Deity and Men.

After 'śaktipāta' (the descent of divine grace), the soul begins its quest after spiritual knowledge, and realises itself of its difference from body, organs, and the like. The glorious attributes of God are learnt by it. From the Guru it receives the knowledge of its kinship with God. All its thoughts and actions are directed towards S'iva. It's duties to God and men are instructed by the Guru. It learns that the worship of 'Iṣṭaliṅga', the visible symbol of its own inner spirit (caitanya), as it's foremost duty to S'iva and that love, sociability, courtesy, generosity, respect for elders, and the like, as its duties to men.

सर्वार्थसाधकज्ञानविशेषादेशतत्परः ।
ज्ञानाचार्यः समस्तानामनुग्रहकरः शिवः ॥ १५ ॥

The Jñānaguru is the veritable S'iva conferring favour on all and bestowing the knowledge which procures all values of life. (15)

'Arthāḥ' means 'values of life' (Puruṣārthas), which are four, viz., Dharma, Artha, Kāma and Mokṣa. They correspond respectively to 'pious deeds', 'acquisition of wealth through just means', 'fulfilment of just desires'–and 'emancipation'. The first three, which can be roughly included in the sphere of 'enjoyment without undue attachment', form a necessary precedent to the attainment of the fourth. The knowledge conferred by the Guru purges off all the baser elements in 'bhoga' (enjoyment) and guides the disciple on his path to 'Mokṣa'. Hence, this jñāna' given by the Guru is 'sarvārthasādhakam', i. e. 'bhogamokṣapradāyakam' (that which procures enjoyment and emancipation).

बहिस्तिमिरविच्छेत्ता भानुरेष प्रकीर्तितः ।
वहिरन्तस्तमच्छेदी विभुर्देशिकभास्करः ॥ १६ ॥

The sun is well-known as the dispeller of outer darkness; but this sun in the form Guru, who dispels both inner and outer darkness, is indeed eminent. (16)

The light of Guru's teaching reveals self-knowledge; sun's light can illumine only things of the material kind. The outer darkness referred to in the second line consists of the ignorance of the soul about the exact nature of things alien to its spirit, like, body, organs, etc., and the inner darkness is the ignorance about its own nature. Guru dispels both these kinds of darkness.

[४. क्रियालिङ्गस्थलम् ॥ – (४)]

गुरोर्विज्ञानयोगेन क्रिया यत्र विलीयते ।
तत्क्रियालिङ्गमाख्यातं सर्वैरागमपारगैः ॥ १७ ॥

That (Liṅga) to which all deeds of worship are attached through the means of special teachings of the Guru, is said to be 'Kriyāliṅga' by those well-versed in Āgamas. (17)

'Kriyāliṅga' is the 'Iṣṭaliṅga' installed by the Guru in the palm of the disciple's hand. The Guru confers the 'Iṣṭaliṅga' with an instruction that one should direct all of one's deeds of worship to it and that it is one's all-in-all. All the spiritual knowledge of the disciple should be fixed in the 'Iṣṭaliṅga', which he should worship with devotion. 'Kriyā' being 'pūjākriyā', this Sthala emphasises the worship of the 'Iṣṭaliṅga', according to the teachings of the Guru and as such, it is called 'Kriyāliṅgasthala'.

परानन्दं चिदाकारं परब्रह्मैव केवलम् ।
लिङ्गं सद्रूपतापन्नं लक्ष्यते विश्वसिद्धये ॥ १८ ॥

The Liṅga, which is supreme bliss and intelligence (cit) in form, is 'Parabrahman' itself and it manifests itself as 'sat' (reality) incarnate for the fulfilment of all virtuous aspirations (of the disciple). (18)

It is through the worship of his 'Iṣṭaliṅga' that the disciple can realise the fruits of all his meritorious deeds.

यज्ञादयः क्रियाः सर्वाः लिङ्गपूजांशसम्मिताः ।
इति यत्पूज्यते सिद्धैस्तत्क्रियालिङ्गमुच्यते ॥ १९ ॥

That Liṅga which is worshipped by the accomplished persons with the conviction that all the religious rites, sacrifices, etc., are equal to a part of Liṅga-worship, is said to be 'Kriyāliṅga'. (19)

Worship of the 'Iṣṭaliṅga' constitutes all worship to an adherent of Vīraśaiva faith. Discarding all other forms of religious rites like sacrifices, etc., he should devote himself fully to the worship of 'Iṣṭaliṅga'.

[५. भावलिङ्गस्थलम् । – (५)]

क्रिया यथा लयं प्राप्ता तथा भावोऽपि लीयते ।
यत्र तद्देशिकैरुक्तं भावलिङ्गमिति स्फुटम् ॥ २० ॥

That (inner Liṅga) into which one's 'bhāva' (totality of pure concepts) is fused just as 'kriyā' (deeds of worship) does, is called 'Bhāvaliṅga' (the Liṅga of pure concept). (20)

'Bhāvaliṅga' is the subte form of the deity made up of pure concepts. That is to be worshipped through mental means with subtle and abstract objects. This Liṅga is connected with 'Iṣṭaliṅga' by an invisible ray of light which passes through the eyes when they are keenly fixed in the latter. This subtle connection is realised by the disciple through the teachings of the Guru who establishes that relation between the internal Liṅga and the external Liṅga at the time of initiation (dīkṣā). The realisation of that connection dawns on the devotee through the worship of the 'Iṣṭaliṅga' and meditation on it with his eyes keenly fixed in it.

अखण्डपरमानन्द बोधरूपः परः शिवः ।
भक्तानामुपचारेण भावयोगात् प्रसीदति ॥ २१ ॥

The Supreme S'iva who is of the form of undivided supreme bliss and intelligence, is pleased by the service of the devotees with their pure concepts fixed in him. (21)

This emphasises the importance of the worship of 'Bhāvaliṅga' through mental means.

स्वानुभूतिप्रमाणेन ज्योतिर्लिङ्गेन संयुतः ।
शिलामृद्दारुसम्भूतं न लिङ्गं पूजयत्यसौ ॥ २२ ॥

He who is in communion with the Liṅga in the form of light through the authority of his spiritual experience, does not worship the Liṅga made up of stone, clay or wood. (22)

As the 'Iṣṭaliṅga' is only the outer form of the Bhāvaliṅga, the worship of the former is in a sense the worship of the latter. Hence, here, by 's'ilāmṛddārusambhūtam Liṅgam' is meant that Liṅga installed in temples, called 'Sthāvaraliṅga'. Iṣṭaliṅga-worship should not be discarded at any stage of spiritual ascent. It initially provides with the experience, on the authority of which 'Bhāvaliṅga-worship' becomes possible.

[६. ज्ञानलिङ्गस्थलम् । – (६)]

तद्भावज्ञापकं ज्ञानं लयं यत्र समश्नुते ।
तज्ज्ञानलिङ्गमाख्यातं शिवतत्त्वार्थकोविदैः ॥ २३ ॥

That internal Liṅga in which the knowledge manifesting the nature of the Bhāvaliṅga (tadbhāvajñāpakam) becomes assimilated, is called 'Jñānaliṅga' (the Liṅga of knowledge) by those well-versed in 'S'ivatattva'. (23)

The worship of the 'Iṣṭaliṅga' purifies an individual externally and that of the 'Bhāvaliṅga' internally. This purity, internal and external, assumes the subtle form of another inner-most Liṅga called 'Jñānaliṅga', the Liṅga of spiritual knowledge. This Jñānaliṅga is the supreme Liṅga, higher than the highest (Parāt-param). In that realisation lies the highest bliss (Paramānanda), the loftiest limit of one's aspirations (tṛpti– final peace and contentment). Hence, this Liṅga is also called 'Tṛptiliṅga'.

त्रिमूर्तिभेदनिर्मुक्तं त्रिगुणातीतवैभवम् ।
ब्रह्म यद्बोध्यते तत्तु ज्ञानलिङ्गमुदाहृतम् ॥ २४ ॥

That which is realised as Brahman who is beyond the distinction of trinity (as Brahma, Viṣṇu, etc.) and whose eminence transcends the three qualities (sattva, etc.), is called Jñānaliṅga'. (24)

स्थूले क्रियासमापत्तिः सूक्ष्मे भावस्य सम्भवः ।
स्थूलसूक्ष्मपदातीते ज्ञानमेव परात्मनि ॥ २५ ॥

To the gross (Iṣṭaliṅga) the rites of worship are offered, in the subtle (Bhāvaliṅga) the tolality of pure concepts is discerned, and in the supreme (Jñānaliṅga) which transcends both the gross and subtle states, there is knowledge alone. (25)

परात्परं तु यद्ब्रह्म परमानन्दलक्षणम् ।
शिवाख्यं ज्ञायते येन ज्ञानलिङ्गी स कथ्यते ॥ २६ ॥

He who realises that Brahman called S'iva, higher than the highest and characterised by the supreme bliss, is said to be 'Jñānaliṅgin' (one who has realised the Parātpara-Jñānaliṅga). (26)

[७. स्वस्थलम् । – (७)]

तद्भावज्ञापकं ज्ञानं यत्र ज्ञाने लयं व्रजेत् ।
तद्वानेष समाख्यातः स्वाभिधानो मनीषिभिः ॥ २७ ॥

He who has that self-knowledge into which his knowledge of Jñānaliṅga' gets absorbed, is said to be 'Svaliṅgin' (one who knows himself as Liṅga) by the sages. (27)

Here, the word 'Jñāna' occurs twice in the first line, once in the Accusative form (as jñānam) and then in the Locative form (as jñāne). The former refers to the 'knowledge of the Jñānaliṅga' and the latter, to 'self-knowledge', with which the former is united. This self-realisation is free from 'ahaṅkāra' (egoism) and 'mamakāra' (narrow interests). He who possesses that knowledge is 'Svaliṅgin'. The next two verses describe his characteristics.

स्वच्छन्दाचारसन्तुष्टो ज्योतिर्लिङ्गपरायणः ।
आत्मस्थसकलाकारः स्वाभिधो मुनिसत्तमः ॥ २८ ॥
निर्ममो निरहङ्कारो निरस्तक्लेशपञ्चकः ।
भिक्षाशी समबुद्धिश्च मुक्तप्रायो मुनिर्भवेत् ॥ २९ ॥

The great sage called 'Svaliṅgin' is pleased with the religious practices of his free-will, devoted to Liṅga in the form of light, with all forms housed in his soul; the sage who is free from attachment, and devoid of egoism, casts off the pentad of afflictions, lives on alms, keeps his mind equipoised and remains in a state of release (Mukti). (28–29)

[८. चरस्थलम् । – (८)]

स्वरूपज्ञानसम्पन्नो ध्वस्ताहंममताकृतिः ।
स्वयमेव स्वयं भूत्वा चरतीति चराभिधः ॥ ३० ॥

He who possesses the self-knowledge (the unity of self and S'iva) and who has routed out egoism and attachment from himself, is called 'Cara' (Jaṅgama), as he wanders all by himself as the absolute self. (30)

कामक्रोधादिनिर्मुक्तः शान्तिदान्तिसमन्वितः ।
समबुध्या चरेद्योगी सर्वत्र शिवबुद्धिमान् ॥ ३१ ॥

Being free from kāma (lust), krodha (anger), etc., and possessing peace and self-restraint, the Yogin wanders with equipoised mind, finding S'iva everywhere. (31)

न सम्मानेषु संप्रितिं नावमानेषु च व्यथाम् ।
कुर्वाणः सञ्चरेद्योगी कूटस्थे स्वात्मनि स्थितः ॥ ३२ ॥

Being neither pleased when he is honoured, nor wounded when he is insulted, the Yogin wanders himself poised in the supreme soul in himself. (32)

'Kūṭasthaḥ' means 'one standing at the top'. In philosophy, the supreme soul (Brahman) is called 'Kūṭasthaḥ', as it is immovable, unchangeable, remaining perpetually the same. The Yogin is one with it and is indifferent to honour and dishonour.

[९. परस्थलम् । – (९)]

स्वयमेव स्वयं भूत्वा चरतः स्वस्वरूपतः ।
परं नास्तीति बोधस्य परत्वमभिधीयते ॥ ३३ ॥

The state of realisation that there is nothing beyond the form of his 'self' in one who wanders in his self-same form all by himself as the absolute self, is called 'paratva' (the highest state). (33)

'Para' means 'highest', 'supreme'. 'Paratva' is the state of of being one with the supreme entity (S'iva-Brahman). He who realises this state is called 'Paraliṅgin', the S'aiva sage.

स्वतन्त्रः सर्वकृत्येषु स्वपरत्वेन भावितः ।
तृणीकुर्वन् जगज्जालं वर्तते शिवयोगिराट् ॥ ३४ ॥

Being free in all his activities, contemplating himself as 'Paraliṅga' (the supreme entity), the great S'ivayogin flourishes considering the whole net-work of worldly life as a straw of grass. (34)

अचलं ध्रुवमात्मानमनुपश्यन्निरन्तरम् ।
निरस्तविश्वविभ्रान्तिर्जीवन्मुक्तो भवेन्मुनिः ॥ ३५ ॥

Contemplating on his self perpetually as immovable and eternal and putting down all worldly delusions, the sage is liberated even while alive. (35)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां नवमोऽध्यायः ।

Here ends Chapter IX in 'S'rı Jagadguru-Reṇukagītā',
selected from 'Siddhāntaśikhāmaṇi' composed by the
illustrious S'ivayogi S'ivācārya.

अथ दशमोऽध्यायः ।
CHAPTER X

(माहेश्वरस्थलम् ।)

अगस्त्य उवाच—

स्थलानां नवकं प्रोक्तं भक्तस्थलसमाश्रयम् ।
माहेश्वरस्थले सिद्धं स्थलभेदं निरूपय ॥ १ ॥

Agastya said—

The group of nine Sthalas pertaining to Bhaktasthalam is now told. Please explain the kinds of Sthalas found in Māheśvarasthalam. (1)

रेणुक उवाच—

माहेश्वरस्थले सन्ति स्थलानि नव तापस ।
क्रियागमस्थलं पूर्वं ततो भावागमस्थलम् ॥ २ ॥
ज्ञानागमस्थलं चाथ सकायस्थलमीरितम् ।
ततोऽकायस्थलं प्रोक्तं परकायस्थलं ततः ॥ ३ ॥
धर्माचारस्थलं चाथ भावाचारस्थलं ततः ।
ज्ञानाचारस्थलं चेति क्रमादेषां भिदोच्यते ॥ ४ ॥

Reṅuka said—

In Māheśvarasthalam, O sage, there are nine sub-Sthalas. They are : 1. Kriyāgamasthalam, 2. Bhāvāgamasthalam, 3. Jñānāgamasthalam, 4. Sakāyasthalam, 5. Akāyasthalam, 6. Parakāyasthalam, 7. Dharmācārasthalam, 8. Bhāvācārasthalam, and 9. Jñānācārasthalam. Their distinctive features are described in due order. (2–4)

[१. क्रियागमस्थलम् । – (१०)]

शिवो हि परमः साक्षात् पूजा तस्य क्रियोच्यते ।
तत्परा आगमा यस्मात्तदुक्तोऽयं क्रियागमः ॥ ५ ॥

Para (S'ivayogin) is S'iva himself. His worship is said to be 'Kriyā'. Āgamas uphold it and hence, this is called 'Kriyāgamasthalam'. (5)

As the Āgamas praise 'kriyā', this Sthala in which 'kriyā' is upheld, is said to be 'Kriyāgamasthalam'. 'S'ivo hi paramaḥ sākṣāt'—'Parasthalam', the ninth of the Liṅgasthalas, teaches that the S'ivayogin himself is Para, as he reaches the supreme state of Jīvanmukti. (Vide verses 33 to 35 in Chapter IX).

प्रकाशते यथा नाग्निररण्यां मथनं विना ।
क्रियां विना तथाऽन्तस्थो न प्रकाशो भवेच्छिवः ॥ ६ ॥

Just as fire in the fire-sticks (araṇyaḥ-plural of 'araṇī') is not manifested without rubbing, so S'iva in the heart is not realised without 'kriyā' (worship). (6)

S'iva resides in the hearts of all, as fire in fire-sticks ('araṇī's). It is through worship alone that S'iva is realised. This emphasises the importance of 'kriyā' (worship). Unless the 'araṇī's are rubbed with each other, fire cannot be born.

न यथा विधिलोपः स्याद्यथा देवः प्रसीदति ।
यथागमः प्रमाणः स्यात् तथा कर्म समाचरेत् ॥ ७ ॥

Karma (worship) should be rendered in such a way as there would be no transgression of religious injunctions, as Lord-S'iva would be pleased and as concordant with the authority of the Āgamas (scriptures). (7)

अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी ।
फलोत्पत्तौ विरक्तस्तु तस्मात्तद्द्वयमाचरेत् ॥ ८ ॥

Jñāna and Karma depend upon each other like a blind man and a lame man. Therefore, the S'ivayogin should maintain both, though being averse to any reward. (8)

Jñāna without Karma is 'lame' and Karma without Jñāna is 'blind'. 'Andhapaṅguvat'–here is a reference to a time-ridden parable teaching how the united efforts of a blind man and a lame man solved each other's day-to-day problems of earning livelihood. The blind man who was unable to see was to be guided by the lame man, whom he carried on his shoulders. Their common end was meted out by this mutual assistance. Jñāna, like the lame man in the parable, is to be carried on through Karma, which, like the blind man in the parable, is unable to march on its path without being guided by Jñāna. They must go together to achieve the realisation of S'iva. In the case of the S'ivayogin, there is no touch of selfishness in all his deeds of worship. He is beyond the stage, in which, such a dictum as 'Svargakāmo yajeta' (He who desires heaven should perform the sacrifice)–is applicable. His deeds of worship are totally free from desire; his is 'niṣkāmakarma',–'deed without desire'.

ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः ।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनम् ॥ ९ ॥

S'iva is pleased with knowledge coupled with Ācāra (deeds of worship). Hence, an enlightened person should be engaged in his religious practices till his death. (9)

'Ācāra' is the testimony of one's faith. Even the Guru, who is enlightened and to whom all forms of Ācāra are not necessary for their own sake, is not free from it. All deeds of worship are a part of his spontaneous physical activities guided by his divine consciousness.

[२. भावागमस्थलम् ।–(११)]

भावचिह्नानि विदुषो यानि सन्ति विरागिणः ।
तानि भावागमत्वेन वर्तन्ते सर्वदेहिनाम् ॥ १० ॥

All those gestures of faith which are discerned in an enlightened recluse, form the Gospel of Faith for the embodied beings. (10)

The word 'bhāva' has a wide implication in Sanskrit. It means 'a feeling, emotion, devotion, etc.'. These meanings individually cannot signify all that is meant by the word. The nearest possible equivalent in English, here, is 'faith', faith in God, belief in His greatness. 'Āgama' is something handed down by tradition; 'Bhāvagama' is here a Gospel of Faith, a testimony of religious practices handed down through a long and unbroken heritage of spiritual teachers, whose every gesture meant an expression of the divine revelation in them. Those gestures of faith have gone a long way in framing and inspiring faith in the hearts of the disciples who are on the path to Mukti.

शिवोऽहमिति भावो हि शिवतापत्तिकारणम् ।
न ज्ञानमात्रं नाचारो भावयुक्तः शिवो भवेत् ॥ ११ ॥

The faith that 'I am S'iva' is the means of attaining the state of S'iva, neither mere knowledge nor mere religious practices. He who possesses this faith becomes S'iva himself (11)

ज्ञानं वस्तुपरिच्छेदो ध्यानं तद्भावकारणम् ।
तस्माद्ज्ञाते महादेवे ध्यानयुक्तो भवेत्सुधीः ॥ १२ ॥

Knowledge is the subjective discrimination about the objects and contemplation is the means of that faith (in one's identity with S'iva). Hence, when the Great Lord (S'iva) is realised, a wise person should yoke himself to contemplation (that 'I am S'iva') (12)

'Vastuparicccheda' is the judgement about the distinctive characteristics of objects. Knowledge and worship, going hand in hand, guide one to realise one's spiritual nature that oneself is S'iva.

भावशुद्धेन मनसा पूजयेत्परमेश्वरम् ।
भावहीनां न गृह्णाति पूजां सुमहतीमपि ॥ १३ ॥

One should worship S'iva with a mind filled with purity of faith. S'iva does not heed to a worship devoid of faith, however grand it might be. (13)

It is not in the manner but in the mood that the significance of worship lies. Worship should be well-grounded in faith, without which it becomes a 'show'.

[३. ज्ञानागमस्थलम् । – (१२)]

परस्य ज्ञानचिह्नानि यानि सन्ति शरीरिणाम् ।
तानि ज्ञानागमत्त्वेन प्रवर्तन्ते विमुक्तये ॥ १३ ॥

All the gestures of spiritual knowledge on the part of the S'ivayogin form the 'Gospel of knowledge' for the redemption of the beings. (13)

भावेन किं फलं पुंसां कर्मणा वा किमिष्यते ।
भावकर्मसमायुक्तं ज्ञानमेव विमुक्तिदम् ॥ १४ ॥

What is the use of mere faith for men ? Or, what is the use of mere deeds of worship ? Jñāna (knowledge of S'iva) coupled with faith and deeds of worship alone brings about liberation. (14)

केवलं कर्ममात्रेण जन्मकोटिशतैरपि ।
नात्मनां जायते मुक्तिर्ज्ञानं मुक्तेर्हि कारणम् ॥ १५ ॥

With karma (deeds of worship) alone, there can be no release for Ātman (soul) in hunreds of crores of years. Jñāna (knowledge) is, indeed, the means of release. (15)

शिवात्मकमिदं सर्वं शिवादन्यन्न विद्यते ।
शिवोऽहमिति या बुद्धिस्तदेव ज्ञानमुत्तमम् ॥ १६ ॥

All this universe is S'iva in spirit; nothing other than S'iva exists; and I am S'iva–this conviction is knowledge par excellance. (16)

The same is expressed by Īs'āvāsyopaniṣad in the first line of the very first mantra : 'Īśāvāsyamidam sarvam yatkiñca jagatyām jagat' (All this, every bit of existence in the universe, is enveloped by Īśa-(Brahman-S'iva).

[४. सकायस्थलम् । – (१३)]

परस्य या तनुर्ज्ञेयाऽदेहकर्माभिमानिनः ।
तया सकायो लोकोऽयं तदात्मत्वनिरूपणात् ॥ १७ ॥

With that body known (by others) to be belonging to the S'ivayogin (Para), who is unattached to the actions of that body, this person (the Yogin) is said to be 'Sakāya' (Possessing a body), as he is deemed as the soul of it. (17)

'Dehakarmābhimāna' (attachment to actions of the body) takes such forms as 'aham sthūlaḥ; aham karomi,–'I am fat; I do; etc.' These forms of attributing oneself to the actions of the body are generally found in ordinary people. But the S'ivayogin is free from these. He is 'Sakāya' with the natural body he possesses, but is unattached to its activities.

कायं विना समस्तानां न क्रिया न च भावना ।
न ज्ञानं यत्ततो योगी कायवानेव सञ्चरेत् ॥ १८ ॥

Without a body, there can be no worship, nor faith, nor knowledge. Hence, the Yogin should move about with a body. (18)

Body is the seat of all actions, faith and knowledge, as Kālidāsa puts it : 'śarīramādyam khalu dharmasādhanam' –'Body is the primary means of Dharma (religion)'. It is to be noted here that Vīraśaivism does not believe in the emaciation of the body by undertaking such vows as 'upavāsa', etc , (fasting, etc.). Physical health is necessary for practising Yoga. A weak body cannot fulfil the requirements of Yogic-practice.

काष्ठं विना यथा वह्निर्जायते न प्रकाशवान् ।
मूर्तिं विना तथा योगी नात्मत्वप्रकाशवान् ॥ १९ ॥

As brilliant fire cannot rise without fuel, so the Yogin cannot have the revelation of soul's nature without a body. (19)

Body is the abode of the soul. It is only through the body that the realisation of the nature of the soul is possible. Thus body is the means to Mokṣa.

[५. अकायस्थलम् । - (१४)]

औपचारिकदेहत्वाज्जगदात्मत्वभावनात् ।
मायासम्वन्धराहित्वादकायो हि परः स्मृतः ॥ २० ॥

The S'ivayogin (Para) is said to be 'Akāya' (bodiless one), as his state of possessing a body is only seeming, as he conceives the world as spiritually one with him and as he is free from any relation with Māyā (20)

Māyā is a great gulf that separates S'iva and Jīva. The word 'Māyā' is generally used in the sense of 'worldly entanglement', which diverts the soul from its upward pursuit. It is 'avidyā' (nescience) in this sense. Yet, 'Māyā' is not 'illusion', as it is real, because it is a form of S'iva's 'S'akti' evolved for the cosmic sport of S'iva.

The S'ivayogin has a body, and he is conscious of its necessity in serving God and gaining knowledge Still, when the spiritual plane of supreme bliss is reached, body and its inclinations are as good as non-existent to him. Thus this Sthalam is called 'Akāya-sthalam'.

परस्य देहयोगेऽपि न देहाश्रयविक्रिया ।
शिवस्येव यतस्तस्मादकायोऽयं प्रकीर्तितः ॥ २१ ॥

Although endowed with a body, there are no agitations associated with the body in the case of the S'ivayogin as in S'iva. Hence, he is called as 'Akāya' (bodiless one). (21)

देहाभिमानहीनस्य शिवभावे स्थिरात्मनः ।
जगदेतच्छरीरं स्याद्देहेनैकेन का व्यथा ॥ २२ ॥

To one who is free from the vanity of body and whose self is steadily poised in S'iva's state, the whole universe is the body. What suffering can there be to him with one body. (22)

In the state of supreme non-duality (advaita), which is the state of the S'ivayogin, the Individual Soul is united with the Cosmic Soul (Para-S'iva-Brahman) which binds all the things in the universe with a subtle thread of spirituality. This 'Cosmic Soul' is called as 'Sūtrātman' in the Upaniṣads. The S'ivayogin is S'iva himself and the universe being S'iva in His evolved form, it is spiritually one with the S'ivayogin, who finds himself in all the beings and considers his self as residing in the cosmic body.

[६. परकायस्थलम् । – (१५)]

वशीकृतत्वात्प्रकृतेर्मायामार्गातिवर्तनात् ।
परकायोऽयमाख्यातः सत्यज्ञानसुखात्मनः ॥ २३ ॥

A S'ivayogin is called 'Parakāya' (one housed in the Supreme Entity) which is characterised by reality, intelligence and bliss, as he has held Prakṛti in subjugation and as he transcends the path of Māyā. (23)

'Prakṛti' (physical reality) is characterised by pleasure, pain and delusion. As the S'ivayogin is untouched by these feelings, he has a sway over Prakṛti. 'Para' means 'S'iva, the Supreme Soul'. He who has S'iva as his body (abode) is said to be 'Parakāyā'. Satya, Jñāna, Sukha are respectively sat (reality), cit (intelligence) and ānanda (bliss).

इन्द्रियाणि मनोवृत्तिर्वासनाः कर्मसम्भवाः ।
यत्र यान्ति लयं तेन सकायोऽयं परात्मना ॥ २४ ॥

He is housed in the Supreme Soul into which the senses, mental inclinations and impressions born of past deeds are absorbed. (24)

स्वस्वरूपं शिवाकारं ज्योतिस्साक्षाद्विचिन्तयन् ।
देहवानपि निर्देहो जीवन्मुक्तो हि साधकः ॥ २५ ॥

Contemplating as he does that his self of the form of S'iva as verily the light, the aspirant is indeed Jīvanmukta, possessing a body, yet without it. (25)

आत्मज्ञानावसानं हि संसारपरिपीडनम् ।
सूर्योदयेऽपि किं लोकस्तिमिरेणोपरुध्यते ॥ २६ ॥

The tortures of existence last till the dawning of self-realisation. Can darkness obscure the world, when the sun has risen ? (26)

[७. धर्माचारस्थलम् । – (१६)]

तस्यैव परकायस्य धर्माचारो य इष्यते ।
स धर्मः सर्वलोकानामुपचाराय कल्पते ॥ २७ ॥

Those pious practices which belong to the 'Parakāya-yogin', are meant for the good of all the worlds. (27)

अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दया क्षमा ।
दानं पूजा जपो ध्यानमिति धर्मस्य सङ्ग्रहः ॥ २८ ॥

Non-violence, truth, non-stealing, celebacy, kindness, forgiveness, charity, worship, repeating of the sacred formula and meditation—these form the succinct code of Dharma. (28)

These are the 'Ten Commandments' of Vīraśaiva Religion which give it a stature of universal religion. These are the mandates of any true religion worth the name. They are the 'ācāras' (pure parctices) of the S'ivayogin which stand exemplary to all the disciples. These are the ideals set by the S'ivayogin for the world to reach and realise.

ज्ञानामृतेन तृप्तोऽपि योगी धर्मं न सन्त्यजेत् ।
आचारं महतां दृष्ट्वा प्रवर्तन्ते हि लौकिकाः ॥ २९ ॥

Although contented with the ambrosia of knowledge, the Yogin should not relinquish religious practices (Dharma), for, it is by the example of the pious practices of the great that the profane persons act.

Vīraśaiva religion insists incessantly that even the S'ivayogin should not give up pious practices. Here the reason for that insistence is made clear. The pious practices of the S'ivayogin are for the guidance of his disciples on their path of religion.

[८. भावाचारस्थलम् । – (१७)]

भाव एवास्य सर्वेषां भावाचारः प्रकीर्तितः ।
भावो मानसचेष्टात्मा परिपूर्णः शिवाश्रयः ॥ ३० ॥

His (S'ivayogin's) mental actions with S'iva-bhāva (faith in S'iva) are said to be 'Bhāvācāra' (precepts of faith) for all. Bhāva is mental action, marked with perfection and rested in S'iva. (30)

The performance of all actions with S'ivabhāva is doing them without any selfish motive. All those actions are consecrated to the glory and service of S'iva. All the fruits of such actions are not enjoyed by the S'ivayogin, but are offered to S'iva. The S'iva-bhāva (the faith that everything is to the glory of S'iva) reflected in those actions is the 'Bhāvacāra' (precepts of faith) for the disciples to emulate and follow.

शिवभावनया सर्वं नित्यनैमित्तिकादिकम् ।
कुर्वन्नपि महायोगी गुणदोषैर्न बाध्यते ॥ ३१ ॥

Even performing all duties, nitya (daily), naimittika (occasional), etc., with S'iva-bhāva, the great Yogin is not bound by their merits or demerits. (31)

'Karma' in the sense of 'duty' is three-fold, viz., nitya, naimittika and kāmya. 'Nityakarma' means 'daily duties', which are Liṅgapūjā, Gurupūjā, etc.; 'naimittikakarma' means 'occasional duties' such as those on the occasions of marriage, etc., and 'kāmyakarma' means 'duties for the fulfilment of some desire' like Putrakāmeṣṭhi, etc. All these duties are rendered by the S'ivayogin with S'iva-bhāva. Hence, the good or evil resulting out of them does not affect him.

[९. ज्ञानाचारस्थलम् । – (१८)]

अस्य ज्ञानसमाचारो योगिनः सर्वदेहिनाम् ।
ज्ञानाचारो यदुक्तोऽयं ज्ञानाचारः स कथ्यते ॥ ३२ ॥

The religions practices with knowledge (of S'iva) on the part of this S'ivayogin form 'Jñānācāra' for all beings. Hence, it is called 'Jñānācāra' (one revealing precepts of enlightenment). (32)

'Ācāra' means 'religious practice', 'code of conduct'. This ācāra based on Jñāna (in an enlightened state) is called 'Jñānācāra'. Those religious practices are the spontaneous gestures of his enlightenment.

परिपूर्णं महाज्ञानं परतत्त्वप्रकाशकम् ।
अवलम्ब्य प्रवृत्तो यो ज्ञानाचारः स कथ्यते ॥ ३३ ॥

That ācāra which prevails after having based itself on the great self-knowledge, which is perfect and which reveals the supreme principle (of unity between S'iva and Jīva), is said to be 'Jñānācāra'. (33)

All actions of the S'ivayogin are based on the awareness of the supreme unity between S'iva and Jīva. His gestures practically guide the aspirants to that knowledge of unity.

निर्विकल्पे परे धाम्नि निष्कले शिवनामनि ।
ज्ञानेन योजयन्सर्वं ज्ञानाचारी प्रकीर्तितः ॥ ३४ ॥

Uniting through enlightenment the whole cosmos with that final refuge, attributeless and undivided, known as S'iva, the S'ivayogin is called Jñānācārin. (34)

'Dhāman'–means 'dwelling-place, a resort, a refuge'. S'iva is the highest and the final refuge for the souls in Mukti,–a refuge which is beyond description (nirvikalpa) and admitting of no parts. Through knowledge the S'ivayogin unites the cosmos with that absolute state. Hence, he is called 'Jñānācārin'.

ज्ञानेन हीनः पुरुषः कर्मणा बध्यते सदा ।
ज्ञानिनः कर्मसङ्कल्पा भवन्ति किल निष्फलाः ॥ ३५ ॥

A person devoid of spiritual knowledge is bound by the fruits of deeds. But in the case of an enlightened person, all inclinations to 'karma' are not connected with fruits. (35)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां दशमोऽध्यायः ।

Here ends Chapter X in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

अथ एकादशोऽध्यायः ।
CHAPTER XI

(प्रसादिस्थलम् ।)

अगस्त्य उवाच—

स्थलानि चानि चोक्तानि यानि माहेश्वरस्थले ।
कथय स्थलभेदं मे प्रसादिस्थलसंश्रितम् ॥ १ ॥

Agastya said—

Those sub-sthalas in the Māheśvarasthalam are told. Please explain to me the sthala-divisions under Prasādisthalam. (1)

श्री रेणुक उवाच—

स्थलभेदा नव प्रोक्ताः प्रसादिस्थलसंश्रिताः ।
कायानुग्रहणं पूर्वमिन्द्रियानुग्रहस्ततः ॥ २ ॥

प्राणानुग्रहणं पश्चात्ततः कायार्पणं मतम् ।
करणार्पणमाख्यातं ततो भावार्पणं मतम् ॥ ३ ॥

शिष्यस्थलं ततः प्रोक्तं शुश्रूषुस्थलमेव च ।
ततः सेव्यस्थलं चैषां क्रमशः श्रुणु लक्षणम् ॥ ४ ॥

Reṇuka said—

The sub-sthalas under Prasādisthalam are nine, viz., 1. Kāyānugrahasthalam, 2. Indriyānugrahasthalam, 3. Prāṇānugrahasthalam, 4. Kāyārpaṇasthalam, 5. Karaṇārpaṇasthalam, 6. Bhāvārpaṇasthalam, 7. S'iṣyasthalam, 8. S'uśrūṣusthalam, and 9. Sevyasthalam. Listen to their distinctive features in due order. (2–4)

[१. कायानुग्रहस्थलम् । – (१९)]

अनुगृह्णाति यल्लोकान् स्वकायं दर्शयन्नसौ ।
तस्मादेव समाख्यातः कायानुग्रहनामकः ॥ ५ ॥

The S'ivayogin (asau) favours the people with the vision of his person. Hence, he is called Kāyānugrahakāraka (one who favours with the vision of his body). (5)

यथा शिवोऽनुगृह्णाति देहमाविश्य देहिनः ।
तथा योगी शरीरस्थः सर्वानुग्राहको भवेत् ॥ ६ ॥

Just as S'iva favours by entering the bodies of the embodied beings, so does the Yogin favour all by possessing a body. (6)

S'iva enters the bodies of the beings in the form of Individual Souls, which are the sources of the life-principle that keeps them alive. The Yogin favours the beings by presenting himself as S'iva incarnate.

शिवः शरीरयोगेऽपि यथा सङ्गविवर्जितः ।
तथा योगी शरीरस्थो निःसङ्गो वर्तते सदा ॥ ७ ॥

Just as S'iva, though residing in a body (as the Individual Soul), is unattached (to carnal defilements), so the Yogin, though possesses a body, ever remains unattached to it. (7)

[२. इन्द्रियानुग्रहस्थलम् । – (२०)]

दर्शनात्परकायस्य करणानां विवेकतः ।
इन्द्रियानुग्रहः प्रोक्तः सर्वेषां तत्त्ववेदिभिः ॥ ८ ॥

As the senses receive discriminative power by virtue of the sight of the S'ivayogin (Parakāya), he is called 'Indriyānugrahaḥ' (one favouring the senses) by the knowers of S'iva-Jīva unity (tattva). (8)

क्षणमन्तः शिवं पश्यन् केवलेनैव चेतसा ।
बाह्यार्थानामनुभवं क्षणं कुर्वन् दृगादिभिः ॥ ९ ॥

सर्वेन्द्रियनिरूढोऽपि सर्वेन्द्रियविहीनवत् ।
शिवाहितमना योगी शिवं पश्यति नापरम् ॥ १० ॥

Visualising S'iva inwardly through his untainted mind at one moment and perceiving the external sense-objects through his eyes, etc , at another moment, the Yogin, though possessing the senses, is as though without them; with his mind fixed in S'iva, he perceives nothing except S'iva. (9–10)

'Kevala'– 'all alone', untainted by sense-perceptions. Here is the description of the uncommon behavior of the S'ivayogin. All the sense-perceptions of the S'ivayogin are filled with the holy form of S'iva in his manifold aspects.

मनो यत्र प्रवर्तेत तत्र सर्वेन्द्रियस्थितिः ।
शिवे मनसि संलीने क्व चेन्द्रियविचारणा ॥ ११ ॥

Wherever the mind is directed, there the senses are fixed. When the mind is fixed in S'iva, where else the senses can turn ? (11)

Mind is the controlling force of the senses. It is the reins that controls the horses in the form of senses. This beautiful analogy is given in Kaṭhopaniṣad (III. 3-4) :—

"Atmānam rathinam viddhi,
śarīram rathameva ca;

Buddhim tu sārathim viddhi,
manaḥ pragrahameva ca;

Indriyāṇi hayānyāhu–
rviṣayānstheṣu gocarān;

Atmendriyamanoyuktam
bhoktetyāhurmanīṣiṇaḥ".

(Know that the Soul is the master and that body is the chariot. Consider the intellect as the charioteer and mind as the reins. The senses, they say, are the horses and sense-objects, their roads. The wise call the Soul with a body, senses and a mind as the enjoyer).

यद्यत्पश्यन् दृशा योगी मनसा चिन्तयन्नपि ।
तत्तत्सर्वं शिवाकारं संविद्रूपं प्रकाशते ॥ १२ ॥

Whatever the Yogin perceives through his eyes, and whatever he thinks through his mind, all that is manifested as the pure consciousness (Samvit) of the form of S'iva. (12)

'Dṛśā'—means 'through eyes'–'eyes' here stand for all the senses. The meaning is--'whatever the Yogin perceives through his senses, etc......'

[३. प्राणानुग्रहस्थलम् -- (२१)]

शिवस्य परकायस्य यत्तात्पर्यावलोकनम् ।
स प्राणानुग्रहः प्रोक्तः सर्वेषां तत्त्वदर्शिभिः ॥ १३ ॥

That which consists in the realisation of the fundamental unity of S'iva and the S'ivayogin, is said to be 'Prāṇānugraha' for all by those who have realised the unity. (13)

'Prāṇānugraha' means 'a Sthala of the S'ivayogin which consists in realisation of that inner S'ivaliṅga into which the Prāṇa (vital breath-principle) is absorbed'. This is for the favour of the disciples. The word 'tātparya' means 'purport, intention, absorption in any object'. The last given sense, viz., 'absorption in any object', is nearer to the sense of basic unity', the unity of the Praṇa (–in a higher sense, Jīva) with Liṅga (S'iva). This 'tātparya-darśana' (realisation of the fundamental unity) is possible, they say, through Yogic-practice of controlling Prāṇa (breath).

प्राणा यस्य लयं यान्ति शिवे परमकारणे ।
कुतस्तस्येन्द्रियस्फूर्तिः कुतः संसारदर्शनम् ॥ १४ ॥

To him, whose Prāṇa becomes absorbed in S'iva (Linga), the supreme cause (of the universe), whence can there be the vibration of senses and whence, the experience of Samsāra (transmigration–the cycle of birth and death). (14)

शान्तत्वे प्राणवृत्तीनां मनः शाम्यति वृत्तिभिः ।
तच्छान्तौ योगिनां किञ्चिच्छिवादन्यन्न दृश्यते ॥ १५ ॥

When the palpitations of Prāṇas (vital airs) are in a state of rest, the mind becomes arrested of its inclinations. When that (mind) is tranquil, nothing except S'iva is seen by the Yogin. (15)

चिद्विलासपरिस्फूर्तिपरिपूर्णसुखात्मनः ।
शिवे विलीनसर्वात्मा योगी चलति न क्वचित् ॥ १६ ॥

The S'ivayogin with all the activities of his senses fixed in S'iva, in a state of perfect blissful non-duality owing to the spontaneous operation of supreme intelligence (cit), is not agitated in any way. (16)

[४. कायार्पणस्थलम् । – (२२)]

शिवस्य पररूपस्य सर्वानुग्राहिणोऽर्चने ।
त्यागो देहाभिमानस्य कायार्पणमुदहृतम् ॥ १७ ॥

The renunciation of the attachment to body in his worship on the part of the S'ivayogin, who is S'iva incarnate, and who confers favours on all, is known as 'kāyārpaṇa' (renunciation of bodily attachments). (17)

Here the body is consecrated to S'iva as a gift. In doing so, all bodily attachments are fervently forsaken. 'Abhimāna' means 'self-conceit', 'affectation' affection for'. 'Kāyārpaṇa' is thus the relinquishment of attachments to body, with all its sense-perceptions dedicated to S'iva.

इन्द्रियप्रीतिहेतूनि विषयासङ्गजानि च ।
सुखानि सुखचिद्रूपे शिवयोगी निवेदयेत् ॥ १८ ॥

The S'ivayogin should dedicate to S'iva, who is of the form of supreme bliss and intelligence, all pleasures which are associated with sense-objects and which are the source of delight to the senses. (18)

देहद्वारेण यद्यत्स्यात्सुखं प्रासङ्गमात्मनः ।
तत्तन्निवेद्य शम्भोर्योगी भवति निर्मलः ॥ १९ ॥

By offering whatever pleasure that comes to him through his body to S'iva, the S'ivayogin becomes free from defilements. (19)

[५. करणार्पणस्थलम् । – (२३)]

आसञ्जनं समस्तानां करणानां परात्परे ।
शिवे यत्तदिदं प्रोक्तं करणार्पणमागमे ॥ २० ॥

The fixing of all of the S'ivayogin's senses in S'iva, who is higher than the highest, is said to be 'Karaṇārpaṇa' (offering of one's senses). (20)

'Karaṇārpaṇa'—means 'offering of ones senses to S'iva'. The S'ivayogin offers all the pleasures derived through the senses to S'iva.

यद्यत्कारणमालम्ब्य भुङ्क्ते विषयजं सुखम् ।
तत्तच्छिवे समर्प्यैष करणार्पक उच्यते ॥ २१ ॥

He (the S'ivayogin) becomes Karaṇārpaka (one who has offered one's senses) by virtue of dedicating whatever pleasure that he enjoys through his senses to S'iva. (21)

In all the experiences of pleasure from the sense-objects, there is a tinge of 'ahaṅkāra', the notion that 'I enjoy it'. If that element is purged off, all the evils of sensual pleasures and comforts are removed. This leads to 'arpaṇabhāva' and the S'ivayogin attributes all his pleasures to S'iva.

अहङ्कारमदोद्रिक्तमन्तःकरणवारणम् ।
बध्नीयाद्यः शिवालाने स धीरः सर्वसिद्धिमान् ॥ २२ ॥

He who binds the elephant in the form of 'antaḥkaraṇa' (inner senses) infatuated by the rut of 'ahaṅkāra' (egoism) to the post in the form of S'iva, is the enlightened person who has accomplished everything. (22)

A connected system of manas, buddhi and citta constitutes the 'antaḥkaraṇa'. Restraint over it's sway is what the S'ivayogins achieve. This restraint naturally produces restraint over the external senses, true to the description that we find in Kaṭhopaniṣad :

"Yastu vijñānavān bhavati
yuktena manasā sadā,
Tasyendriyāni vaśyāni
sadaśvā iva sāratheḥ."

(The senses of one who is enlightened with his mind ever controlled, are controllable like the well-trained horses of a charioteer).

इन्द्रियैरेव जायन्ते पापानि सुकृतानि च ।
तेषां समर्पणादीशे कुतः कर्मनिबन्धनम् ॥ २३ ॥

It is through the senses alone that sins and merits arise. If they are dedicated to S'iva, where from is the association with the fruits of deeds ? (23)

इन्द्रियाणि समस्तानि शिरीरं भोगसाधनम् ।
शिवपूजाङ्गभावेन भावयन्मुक्तिमाप्नुयात् ॥ २४ ॥

One should attain Mukti (emancipation) by contemplating all of one's senses and one's body which is the means of enjoyment, as being the instruments of S'iva-worship.

All the activities of the senses and the body being directed towards S'iva, the very life of the S'ivayogin is a dedicated worship to S'iva. Whatever he does is a part of that worship as S'aṅkarācārya says in his 'S'ivamānasapūjāstotram': "Yadyatkarma karomi tattadakhilam S'ambho tavārādhanam"–(whatever I do, O S'ambhu, all that is your worship).

[६. भावार्पणस्थलम् । – (२४)]

शिवे निश्चलभावेन भावानां यत्समर्पणम् ।
भावार्पणमिदं प्रोक्तं शिवसद्भाववेदिभिः॥ २५ ॥

The dedication of the mental inclinations to S'iva with unswerving devotion, is said to be 'Bhāvārpaṇa' (offering of one's bhāvas) by the knowers of the true state of S'iva. (25)

भाव एव मनुष्याणां कारणं बन्धमोक्षयोः ।
भावशुद्धौ भवेन्मुक्तिर्विपरीते तु संसृतिः ॥ २६ ॥

Mental inclination is the cause of both bondage and liberation of the beings. When the mental inclination is pure, there is release; otherwise, there will be transmigration. (26)

भावस्य शुद्धिराख्याता शिवोऽहमिति योजना ।
विपरीतसमायोगे कुतो दुःखनिवर्तनम् ॥ २७ ॥

The conception of unity that 'I am S'iva' is what is known as 'bhāvaśuddhi' (purity of mental inclination); when there is a different notion, how can there be freedom from sorrow ? (27)

[७. शिष्यस्थलम् । – (२५)]

शासनीयो भवेद्यस्तु परकायेन सर्वदा ।
तत्प्रसादात्तु मोक्षार्थी स शिष्य इति कीर्तितः ॥ २८ ॥

He who is always instructed by the S'ivayogin (parakāya) and who is aspirant after release through S'ivayogin's favour, is termed as the disciple (S'iṣya). (28)

भावो यस्य स्थिरो नित्यं मनोवाक्कायकर्मभिः ।
गुरौ निजे गुणोदारे स शिष्य इति गीयते ॥ २९ ॥

He whose devotion is ever fixed, through mind, word and deed, in his Guru, who is adundent in virtues, is called 'S'iṣya'. (29)

'S'iṣyasthala' is a stage where the S'ivayogin who is S'iva incarnate, inculcates the spiritual knowledge to a tested devotee.

with a singular aspiration to attain Mukti and a total devotion to his Guru, a deserving aspirant, (sādhaka) receives the name of 'S'iṣya' or 'Disciple'. The next verse puts in a nutshell all the qualities of an ideal disciple.

शान्तो दान्तस्तपश्शीलः सत्यवाक्समदर्शनः ।
गुरौ शिवे समानस्थः शिष्याणामिहोत्तमः ॥ ३० ॥

He who is tranquil, whose senses are controlled, who is adept in trance, who is truthful, who has an equal consideration for everything and who regards both the Guru and S'iva as equal, is the best among the disciples. (30)

'S'ānti' or tranquility is 'antarindriyanigraha', i. e., 'restraint over the inner-senses'; 'dānti' is 'bahirindriyanigraha' i. e., 'restraint over the outer senses'. An ideal disciple possesses both these restraints. He is also adept in 'tapas' (trance), which consists in his proficiency in the eight-limbed Yoga (aṣṭāṅgayoga). To him both a golden ornament and a wooden stick are the same. He makes no distinction between the Guru and S'iva, as he considers his Guau as S'iva incarnate. Such a disciple deserves spiritual knowledge to be inculcated by the Guru.

गुरोर्लब्ध्वा महाज्ञानं संसारामयभेषजम् ।
मोदते यः सुखी शान्तः स जीवन्मुक्त एव हि ॥ ३१ ॥

He who rejoices blissful and tranquil after receiving from his Guru the supreme knowledge which is the remedy for the ailment in the form of transmigration, is indeed a liberated person even while alive. (31)

'Mahājñāna', 'the supreme knowledge, otherwise known as 'tattvajñāna', is the realisation of the unity of one's self with the Supreme Self; S'iva. This unity of the Individual Soul (Jīvātman) with the Supreme Soul (Paramātman) is what is taught by such aphoristic statements in the Upaniṣads as. 'Aham Brahāsmi', (I am Brahma), 'Tattvamasi' (Thou art that), etc., in which 'Aham' and 'Tvam' stand for the 'Individual Soul' and Brahma' and 'Tat' stand for the 'Supreme Soul'. Though these Upaniṣadic statements are accepted by the Vīraśaivas, they describe this supreme and fundamental unity in their special terminalogy as 'Liṅgāṅga-sāmarasyam', i. e, 'interfusion of the Liṅga (S'iva or Brahman) and Aṅga (Jīvātman or Individual Soul). This 'sāmarasya' is realised through the spiritual guidance of the Guru. As this knowledge is very subtle, Guru is the indispensable guide to reveal it. Once it is realised, the disciple is 'Jīvanmukta' (one who enjoys liberation even while alive). This term (Jīvanmukta) shows that the Vīraśaivas are not among those who maintain that liberation can be attained only hereafter, but not here.

[८. शुश्रूषुस्थलम् । – (२६)]

वोध्यमानः स गुरुणा परकायेन सर्वदा ।
तच्छुश्रूषारतः शिष्यः शुश्रूषुरिति कथ्यते ॥ ३२ ॥

Being ever taught by the Guru, whose form is S'iva, the disciple is called 'S'uśrūṣu', as he is ever fond of hearing (or serving) the Guru. (32)

The Guru imparts the spiritual knowledge to a faithful disciple. The word 'S'uśrūṣu' (a desiderative derived from the root 'śru'–'to hear'), means 'one desirous of hearing'. The disciple is called 'S'uśrūṣu' because, he is keenly desirous of hearing the sermons delivered by the Guru. Generally the word 'S'uśrūṣā' is used in the sense of 'service' (sevā), which is taken in a liturgical context to mean 'a congregation for worship'. In the present context, it may be noted that a disciple wins the goodwill and favour of the Guru through selfless service and becomes a 'S'uśrūṣu' in the latter sense also. A confidential conversation goes on between the Guru and his disciple at this stage. The disciple asks some questions with the eagerness to know the fundamental truth. The Guru allays his doubts by answering those questions. A model of that secret conversation is given by the author here :

किं तत्त्वं परमं ज्ञेयं केन सर्वे प्रतिष्ठिताः ।
कस्य साक्षात्क्रिया मुक्तिः कथयेति समासतः ॥ ३३ ॥
इति प्रश्ने कृते पूर्वं शिष्येण नियतात्मना ।
ब्रूयात्तत्त्वं गुरुस्तस्मै तेन स्यात्संसृतेर्लयः ॥ ३४ ॥
शिव एव परं तत्त्वं चिदानन्दसदाकृतिः ।
स यथार्थस्तदन्यस्य जगतो नास्ति नित्यता ॥ ३५ ॥
शिवोऽहमिति भावेन शिवे साक्षात्कृते स्थिरम् ।
मुक्तो भवति संसारमोहग्रन्थिविभेदतः ॥ ३६ ॥
शिवं भावय चात्मनं शिवादन्यन्न चिन्तय ।
एवं स्थिरे शिवाद्वैते जीवन्मुक्तो भविष्यति ॥ ३७ ॥

"Which is that supreme entity ? By whom all this is established ? Realisation of what is called Mukti ? Pray, tell me, in nutshell"–thus being first asked by the disciple, who is trained in self-control, the Guru should teach that fundamental truth by which transmigration is arrested, as : "Siva alone is the Supreme Entity in the form of intelligence, reality and bliss. He is eternal. The world other than that entity is non-eternal. When S'iva is realised with a firm conviction, 'I am S'iva', one attains liberation with the knot of delusion in the form of transmigration cut off'. (33–37)

Realisition of the 'Paratattva' or the 'Supreme Entity' is the *summum bonum* of human life. That is Mukti or liberation. That is 'Parāgatiḥ' or the 'Supreme State'. The aspiration to know, to understand and to attain that 'Supreme State' does not arise in all, but only in a few persons who are blessed by the grace of God. Yet, they themselves cannot find the answers to the fundamental questions that arise in their minds. Those questions create a pressing thirst for knowledge which brings them to the holy presence of the Guru who is apt to answer those questions with authority and experience.

In verse 35, we find the Guru's answers to the questions asked by the aspirant. 'Which is the Supreme Entity ?'—To this the Guru answers : 'S'iva alone is the Supreme Entity'. S'iva is characterised by reality (sat), intelligence (cit) and bliss (ānanda). S'iva alone is eternal (nitya). All else is non-eternal (anitya). Words stop here; description ceases to go further. But the voice of the Guru which is charged with a mystic power implants the sense in the heart of the disciple.

'What is Mukti ?'—this is another question. 'Realisation of S'iva is Mukti'–says the Guru. This realisation is possible through a firm conviction that, 'S'ivo'ham' ('I am S'iva') or 'Aham Brahmāsmi' ('I am Brahman'), as Vīraśaivism does not make any difference between S'iva and Upaniṣadic Brahman (Vide Chap. I, verse 2). In other words, the realisation that the spirit in man (Jīvātman–Individual Soul) is basically one with the spirit in the universe (Paramātman–Universal Soul), is the means to realise S'iva. This is 'S'ivādvaitajñāna' the knowledge of the non-duality of S'iva, which is fundamental to Mukti. 'S'ivam bhāvaya cātmānam S'ivādanyanna cintaya'–this is a guiding line to be remembered by the disciple at every step on his spiritual pilgrimage. Once this 'S'ivādvaita' is realised, it is liberation, which comes to the aspirant even during his life time.

[९. सेव्यस्थलम् । – (२७)]

गुरुवाक्यामृतास्वादात्प्राप्तबोधमहाफलः ।
शुश्रूषुरेव सर्वेषां सेव्यत्वात्सेव्य उच्यते ॥ ३८ ॥

Attaining the great fruit of knowledge through the tasting of nectar in the form of Guru's teachings, the S'uśrūṣu himself comes to be called as 'sevya' (one fit to be served) as he is worthy to be served by all. (38)

'Bodha' means 'S'ivādvaitajñāna'. When this supreme realisation dawns in the heart of the disciple, all the impurities are washed off. Muṇḍakopaniṣad describes the effect of that realisation in excellent terms :

"Bhidyate hṛdayagranthiśchidyate sarvasamśayāḥ,
Kṣīyante cāsya karmāṇi tasmin dṛṣṭe Parāvare".

(When that Supreme Entity is realised by a person, the knot of his heart is untied, all his doubts are cut off and all the fruits of his deeds are destroyed).

This is the unique achievement of the accomplished disciple, which makes him worthy of being worshipped.

गुरूपदिष्टे विज्ञाने चेतसि स्थिरतां गते ।
साक्षात्कृतशिवः शिष्यो गुरुवत्पूज्यते सदा ॥ ३९ ॥

When the supreme knowledge imparted by the Guru becomes firm in his mind, the disciple having realised S'iva, is ever worshipped like the Guru himself. (39)

Through the favour of the Guru, the disciple becomes a S'iva-yogin and is worshipped like the Guru. This accounts for the spiritual heritage that has come down to us through the lines of Gurus in the several 'maṭhas' (monasteries) even to this day. The followers of Vīraśaivism revere them as the inheritors of spirituality from their holy predecessors and also as the very incarnations of S'iva.

शिवोऽहमिति भावस्य नैरन्तर्यविशेषतः ।
शिवभावे समुत्पन्ने शिववत्पूज्यते एव सः ॥ ४० ॥

When the nature of S'iva springs up in the disciple by virtue of uninterrupted cherishing of the notion, 'I am S'iva', he is worthy to be worshipped like S'iva. (40)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायामेकादशोऽध्यायः ।

Here ends Chapter XI in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

अथ द्वादशोऽध्यायः ।
CHAPTER XII

(प्राणलिङ्गिस्थलम् ।)

अगस्त्य उवाच—

प्रसादिस्थलसम्बन्धाः स्थलभेदाः प्रकीर्तिताः ।
प्राणलिङ्गिस्थलारूढान् स्थलभेदान्वदस्व मे ॥ १ ॥

Agastya said—

The sthala-divisions pertaining to Prasādisthalam are now told. Please tell me about the sub-sthalas under Prāṇaliṅgisthalam. (1)

रेणुक उवाच—

स्थलानां नवकं प्रोक्तं प्राणलिङ्गिस्थलाश्रितम् ।
आद्यावात्मस्थलं प्रोक्तमन्तरात्मस्थलं ततः ॥ २ ॥

परमात्मस्थलं पश्चान्निर्देहागमसंज्ञकम् ।
निर्भावागमसंज्ञं च ततो नष्टागमस्थलम् ॥ ३ ॥

आदिप्रसादिनामाथ ततोऽप्यन्तप्रसादकम् ।
सेव्यप्रसादकं चाथ शृणु तेषां च लक्षणम् ॥ ४ ॥

Reṇuka said—

A nine-fold division of sub-sthalas is told pertaining to Prāṇaliṅgisthalam, as, 1. Ātmasthalam, 2. Antarātmasthalam, 3. Paramātmasthalam, 4. Nirdehāgamasthalam, 5. Nirbhāvāgamasthalam, 6. Naṣṭāgamasthalam, 7. Ādiprasādasthalam, 8. Antyaprasādasthalam, and 9. Sevyaprasādasthalam. Listen to the distinctive features of these. (2–4)

[१. आत्मस्थलम् । – (२८)]

जीवभावं परित्यज्य यदा तत्त्वं विभाव्यते ।
गुरोश्च बोधयोगेन तदात्मायं प्रकीर्तितः ॥ ५ ॥

When the aspirant discards the nature of the Individual Self and assumes the state of supreme unity with S'iva (tattvam) by virtue of the teachings of the Guru, he is called as 'Ātman'. (5)

The same S'ivayogin who is called 'Sevya' (as described in the end of Chapter XI), perseveres in the path to Mukti and reaches this stage where he is called 'Atman'. 'Jīvabhāva' is a state of being the Individual Soul, with its narrow attachment to body and senses, which obscure its real nature of being S'iva in spirit. This narrow state is discarded, when its true nature is realised by the guidance of the Guru. 'Ātman' is that Soul, which transcends all the narrow attachments to body and senses. It is eternal and all-pervasive, as Chāndogyopaniṣad describes it:

> "Athaiṣa Ātmā'pahatapāpmā vijaro vimṛtyurviśo-
> ko'vijaghatso'pipāsaḥ satyakāmaḥ satyasaṅkalpaḥ"

(This Ātman is sinless, unaging, deathless, free from grief, devoid of hunger, destitute of thirst; it's aspirations are all true and it's motive is truth). The next verse describes it's subtle nature.

वालग्रशतभागेन सदृशो हृदयस्थितः ।
अश्नन् कर्मफलं सर्वमात्मा स्फुरति दीपवत् ॥ ६ ॥

The Ātman (i. e. Jīvatman), which is as subtle as one-hundredth part of the tip of a hair, shines like a lamp and enjoys the fruits of former deeds. (6)

'Ātmā' here stands for 'Jīvātman' (Individual Soul). The simile in the second line, viz., 'Sphurati dīpavat', is intended to meet an objection roused by the simile given in the first line, namely, 'Vālāgraśatabhāgena sadṛṣah'. A doubt may shoot up as how can Jīvātman of such a subtle form residing in the cavity of heart understand the pain or pleasure arising from the different limbs simultaneously. This doubt is removed by reminding that Ātman, though subtle, pervades over the whole body like a lamp kept in some part of a room illumining the whole of it.

आत्मस्वरूपविज्ञानं देहेन्द्रियविभागतः ।
अखण्डब्रह्मस्वरूपेण तदात्मप्राप्तिरुच्यते ॥ ७ ॥

The realisation of the nature of Ātman (Jīvātman) as different from the body and senses and as in the form of absolute Brahman, is said to be the attainment of Ātman (Ātmaprāpti). (7)

'Ātmaprapti' or attainment of self-realisation is the *summum bonum* of life, as it is said :

"Ātmalābhānna param vidyate"

(There is nothing higher than self-realisation). This Ātman is said to be 'Akhaṇḍabrahma'. How can such an absolute entity, which is immeasurable reside in a measurable body ? To this question, the next verse holds an answer.

न चास्ति देहसम्बन्धो निर्देहस्य स्वभावतः ।
अज्ञानकर्मयोगेन देही भवति भुक्तये ॥ ८ ॥

The Ātman, which is bodiless by nature, is spiritually unattached to the body. But due to ignorance and fruits of former deeds, it takes up a body to enjoy the fruits of former deeds. (8)

Ātman is one and without a second. It is the all-peruasive Supreme Brahman. That is the real nature of Ātman, which is not related to the body. Ignorance and fruits of deeds obscure the real nature of Ātman. Thus it takes a body to enjoy and exhaust the fund of merits and sins resulted from one's deeds in former lives (bhukti). This realisation happens to be the distinctive feature of the Ātmasthalam.

[२. अन्तरात्मस्थलम् । – (२९)]

यदा निरस्तं जीवत्वं भवेद्गुर्वनुबोधतः ।
तदन्तरात्मभावोऽपि निरस्तस्य भवेद्ध्रुवम् ॥ ९ ॥

When the narrow state of Jīva dissolves by virtue of the teachings of the Guru, the freed soul (nirasta-Jīva) assumes undoubtedly the form of the innermost Ātman (Antarātman). (9)

The nature of 'Antarātman' is described in the following verses :

देहस्थितोऽप्ययं जीवो देहसङ्गविवर्जितः ।
बोधात्परात्मभावित्वादन्तरात्मेति कीर्तितः ॥ १० ॥

This Jīvātma, although residing in a body, is not attached to the body. It is called 'Antarātman', as it assumes the state of Supreme Soul (Paramātman) through self-realisation. (10)

अहङ्कारस्थसम्बन्धान्मनुष्यत्वादिविभ्रमः ।
न स्वभाव इति ज्ञानादन्तरात्मेति गीयते ॥ ११ ॥

With the realision that its mistaken notion as of human form or the other is due to its association with egoism and that it is not its real nature, the Ātman is called 'Antarātman'. (11)

निर्ममो निरहङ्कारी निरस्तोपाधिविप्लवः ।
देहस्थोऽपि सदा ह्यात्मा शिवं पश्यति योगतः ॥ १२ ॥

The Ātman, even residing in a body, but devoid of attachment, free from egoism and purged of all afflictions born from adjuncts (like body, etc.), ever gets the vision of S'iva through meditative trance. (12)

[३. परमात्मस्थलम् । – (३०)]

निर्धूते तत्प्रबोधेन मले संसारकारणे ।
सामरस्यात्परात्मस्थात्परमात्मायमुच्यते ॥ १३ ॥

When all the defilements of ignorance that cause transmigration are washed away by that enlightenment, this Ātman (Ayam) comes to be called 'Paramātman', as it becomes one with the Supreme Soul. (13)

'Sāmarasya' or 'Samarasabhāva' is that spiritual kinship between Jīvātman (Aṅga) and Paramātman (Liṅga). In other words, the Ātman fully accomplishes the nature of Paramātman as described below :

सर्वेषामत्मभेदानामुत्कृष्टत्वात्स्वतेजसा ।
परमात्मा शिवः प्रोक्तः सर्वगोऽपि प्रकाशवान् ॥ १४ ॥

As He is the most effulgent of all the souls through His own lustre, although He resides in all beings, S'iva is 'Paramātman'. (14)

S'iva resides in the various beings as their Individual Souls. Yet He is above them, both in lustre and eminence.

यथा व्याप्य जगत्सर्वं स्वभासा भाति भास्करः ।
तथा स्वशक्तिभिर्व्याप्य परमात्मा प्रकाशते ॥ १५ ॥

Just as the sun shines with his light enveloping the whole world, so does Paramātman shine pervading the universe with his powers. (15)

The universe is made up of five elements, (Pañcabhūtas), namely, Pṛthivī (Earth), Ap (Water), Teja (Light), Vāyu (Air) and Ākāśa (Ether). These five elements are pervaded respectively by the five powers of S'iva as, 'tirodhānaśakti' (obscuring power), 'pālanaśakti' (nourishing power), 'sṛṣṭiśakti' (manifesting power), 'saṁhāraśakti' (destructive power) and 'vibhutvaśakti' (pervasive power).

विश्वतो भासमानोऽपि विश्वमायाविलक्षणः ।
परमात्मा स्वयं ज्योतिरूपो जीवात्मनां भवेत् ॥ १६ ॥

Although shining everywhere, Paramātman is different from the variety of the universe; He shines as a guiding light to all the souls. (16)

S'iva is everywhere; He is the source from which the universe has evolved. Yet He is not subjected to the different changes to which the universe is subjected. Being immutable, He shines as the light of knowledge in the souls, which have already detatched from worldy life.

[४. निर्देहागमस्थलम् । – (३१)]

देहिनोऽपि परात्मत्वभाविनो निरहङ्कृतेः ।
निरस्तदेहधर्मस्य निर्देहागम उच्यते ॥ १७ ॥

The S'ivayogin, although possessing a body, assumes a state of bodilessness (Nirdehāgama) with the realisation that he is Parātman himself, egoism being removed and attachment to the peculiar properties of the body being suspended. (17)

Attachment to the peculiar properties of the body (deha-dharma) is in several forms like 'I am fat', 'I am lean', etc. The S'ivayogin is not attached to the characteristics of the body. He is S'iva himself. It is the body that undergoes the different changes and modifications. It is the body that is affected by external forces like heat, cold, etc. Ātman in its true state of S'iva (Para-Brahman) is not associated with any of these properties of the body. This constitutes what is known as 'bodiless state'.

गलिते ममताहन्ते संसारभ्रमकारणे ।
पराऽहन्ता प्रविष्टस्य कुतो देहः कुतो रतिः ॥ १८ ॥

When attachment and egoism which cause the delusion of transmigration have slipped away and when the Ātman assumes the state of being the Supreme Soul (Parāhantā), where is the body and where is any attachment to it ? (18)

अखण्डसंविदाकारमद्वितीयं सुखात्मकम् ।
परमाकाशमात्मानं मन्वानः कुत्र मुह्यति ॥ १९ ॥

Realising himself as the absolute, supreme and blissful 'Paramākāśa' (the Supreme Ether, which is Brahman) itself, where can he have delusive attachment ? (19)

'Paramākāśa' is infinite and all-pervading, it is formless and limitless and this formless Supreme Ether is called as the form of S'iva, the Parabrhman, as Chāndogyopaniṣad puts it : Ākāśasarīram Brahma'. When the S'ivayogin assumes this formless state, he becomes free from all attachments to the body that he possesses.

शिवोऽहमिति यस्यास्ति भावना सर्वगामिनी ।
तस्य देहेन सम्बन्धः कथं स्यादमितात्मनः ॥ २० ॥

How can attachment to the body arise in the case of that limitless Ātman, in whom the all-encompassing consciousness that 'I am S'iva' has dawned ? (20)

This is the supreme state of 'S'ivādvaita' (non-duality). To one who is in that state, there are no attachments to the body, though he continues to have it till its dissolution, which is ordinarily called death.

[५. निर्भावागमस्थलम् । – (३२)]

व्यतिरेकात्स्वरूपस्य भावान्तरनिराकृते ।
भावो विकारनिर्मुक्तो निर्भावागम उच्यते ॥ २१ ॥

That mental state (of the S'ivayogin) which is free from agitations is called 'Nirbhāvāgama' when other thoughts (bhāvas), as they are not in conformity with the true nature of the self (svarūpa), are discarded. (21)

The real state of the S'ivayogin is not different from that of S'iva. That state is 'saccidānandasthitiḥ' (the state of supreme reality, intelligence and bliss). All other 'bhāvas' (thoughts) are discarded here. Hence, this Sthala is called 'Nirbhāvāgamasthala' (a state transcending all thoughts).

अहं ब्रह्मेति भावस्य वस्तुद्वयसमाश्रयः ।
एकीभूतस्य चिद्व्योम्नि तदभावो विनिश्चितः ॥ २२ ॥

The conception that 'I am Brahman' rests on dual entity.

But that conception is decidedly absent in one who has merged into the Ether of supreme intelligence (i. e., Paramātman). (22)

In the very statement, 'Aham Brahmāsmi', two things, viz, 'Aham' and 'Brahman', are mentioned. Thus, the conception behind this statement recognises 'Aham' (Jīvātman) and 'Brahman' (Paramātman) as two entities. When the 'self' is merged in the 'Cidākāśa'-Ether of supreme intelligence, this distinction disappears.

एकभावनिरूढस्य निष्कलङ्के चिदम्बरे।
क्व जातिवासनायोगः क्व देहित्वपरिभ्रमः ॥ २३ ॥

To one who has ascended the state of non-duality in the spotless Ether of 'cit', where is the association with the depravities of castes and creeds, where is corporality or delusion (of existence)? (23)

All the distinctions of castes or creeds are the waves of the ocean of Māyā wafted by ignoranee. The whole world is deluded by 'Māyāśakti'. The S'ivayogin alone conquers Māya and ascends to the state of supreme intelligence which is S'iva and merges into it, absorbing the bliss in it. What looks like a body is, to him, as good as non-existent. That is 'ekabhāva' (the state of non-duality).

[६. नष्टागमस्थलम् । – (३३)]

भेदशून्ये महाबोधे ज्ञानादित्रयहीनतः।
ज्ञानस्य नष्टभावेन नष्टागम इहोच्यते ॥ २४ ॥

As the triad of the knower (Jñātṛ), known (Jñeya) and knowledge (Jñāna) is totally absent from that state of highest enlightenment, which is free from all distinctions, the consideration of duallty is lost and this is the 'Naṣṭāgamasthala' (the state characterised by the absence of distinction) in the case of the S'ivayogin. (24)

'Āgama' means 'scripture' and 'knowledge' (Jñāna). In the present context, 'āgama' is 'bhedajñāna' (knowledge of distinction).

अद्वैतवासनाविष्टचेतसां परयोगिनाम् ।
पश्यतामन्तरात्मानं ज्ञातृत्वं कथमिष्यते ॥ २५ ॥

In the case of S'ivayogins whose conscience is charged with the impression of non-duality and who perceive introspectively their own innermost self, how can there be any state of being the knower of something other than their self ? (25)

'Advaitavāsanā' is in the form of 'I am the absolute' (ekabhāva). In the case of an absolute being, there is no distinction of the knower and known, both being the same absolute 'self'.

अकर्ताहमवेत्ताहमदेहोऽहं निरञ्जनः ।
इति चिन्तयतः साक्षात्संविदेव प्रकाशते ॥ २६ ॥

'I am not the doer, I am not the knower, I am not the body I am unattached to anything'–thus the S'ivayogin thinks and to him the Ātman (Samvit) manifests itself. (26)

[७. आदिप्रसादिस्थलम् । – (३४)]

सर्वाधिष्ठक्तश्शम्भुरादिस्तस्य प्रसादतः ।
आदिप्रसादीत्युक्तोऽयं निर्विकारपदे स्थितः ॥ २७ ॥

S'ambhu (S'iva), the basis of all, is 'Ādi' (the source); with His favour gained, this person, possessing a state of tranquility, comes to be called as 'Ādiprasādin' (one who has attained the favour of S'iva). (27)

The S'ivayogin is in a state of supreme detachment, unagitated by anything concerning worldly life. This is the highest favour granted by S'iva to him. This is the state of tranquility and of pure bliss.

शिवप्रसादसम्पत्त्या शिवभावमुपेयुषि ।
शिवादन्यजगज्जालं दृश्यते न च दृश्यते ॥ २८ ॥

To him (the S'ivayogin) who has attained the nature of S'iva through the fund of S'iva's favour (Prasāda), this net-work of the world appears and disappears (28)

'Jagajjāla' is the world in all is variety and colours. This presents itself before the S'ivayogin. But the S'ivayogin does not heed to its variety. He is not interested in its variety because he knows that all that is the manifested form of the one and only one S'iva. As he has attained the state of S'iva himself, he is not attached to anything else. Hence, all this world is as good as non-existent to him.

विना प्रसादमीशस्य संसारो न निवर्तते ।
विना सूर्योदयं लोके कुतः स्यात्तमसो लयः ॥ २९ ॥

Without the favour of S'iva, transmigration does not turn away. How can darkness melt away from the world without sun-rise. (29)

[८. अन्त्यप्रसादिस्थलम् । – (३५)]

लयः सर्वपदार्थानामन्त्य इत्युच्यते बुधैः ।
प्रसादोऽनुभवस्तस्य तद्वानन्त्यप्रसादवान् ॥ ३० ॥

That (Paramātman) into whom all things are absorbed, is called 'Antya' (final resort) by the learned; the realisation of Him as one's self is Prasāda (the state of S'iva's favour); he who possesses it (Antyaprasāda) is called 'Antyaprasādin'. (30)

'Layaḥ' means 'layāśrayaḥ', i. e., the receptacle of absorption. Being the final resort of all the created things which get absorbed into Him, S'iva is called 'Antyaḥ' : 'Paraśiva eva Antyaḥ'.

सुषुप्तस्य यथा वस्तु न किञ्चिदपि भासते ।
तथा मुक्तस्य जीवस्य न किञ्चिद्वस्तु दृश्यते ॥ ३१ ॥

Just as nothing appears to one asleep, so nothing whatever (other than Ātman) appears to the liberated soul. (31)

To the liberated soul, all the things connected with worldly life are as good as non-existent. He remains in the supreme state of self-realisation, the state of Jivanmukti. To him, all things appear as S'iva in form.

यथाकाशमविच्छिन्नं निर्विकारं स्वरूपतः ।
तथा मुक्तस्य जीवस्य स्वरूपमवशिष्यते ॥ ३२ ॥

Just as the ether is absolute (undivided) and unaltering by nature, so is the state of the liberated soul. (32)

[९. सेव्यप्रसादिस्थलम् । – (३६)]

सेव्यो गुरुः समस्तानां शिव एव न संशयः ।
प्रसादोऽस्य परानन्दप्रकाशः परिकीर्त्यते ॥ ३३ ॥

The Guru is worthy to be served by all; he is undoubtedly S'iva himself; his favour is regarded as procuring supreme bliss. (33)

गुरुदेवः परं तत्त्वं परतत्वं गुरुः स्मृतः ।
तदेकत्वानुभावेन न किञ्चिदवशिष्यते ॥३४ ॥

The holy Guru is the supreme principle of unity ('tat'–Brahma, 'tattvam'–Brahmattvam) incarnate; and the supreme unity is the Guru; owing to this mystic realisation of oneness, nothing (other than S'iva) exists. (34)

Guru is the power of S'iva (S'akti) in form and S'iva is the source and seat of Power (S'aktimān). S'akti and S'aktimān are essentially one and inseparable. The Guru knows that the world in it's entirity and variety is the manifestation of S'iva's S'akti. Thus, to him, the whole universe appears as S'iva and nothing else.

अपरिच्छेद्यमात्मस्थमवाङ्मनसगोचरम् ।
आनन्दं पश्यतां पुंसां रतिरन्यत्र का भवेत् ॥ ३५ ॥

Where else lies the source of attachment to him who experiences the supreme bliss, which is beyond measure, which lies in his own self and which is indescribable through speech and inconceivable through mind ? (35)

मुक्तिरेव परा तृप्तिः सच्चिदानन्दलक्षणा ।
नित्यतृप्तस्य मुक्तस्य किमन्यैर्भोगसाधनैः ॥ ३६ ॥

Mukti is the supreme contentment characterised by reality, intelligence and bliss; of what avail are the other means of enjoyment to one who is ever contented ? (36)

Mukti marks the termination of all desires and aspirations that go with worldly life. This is the supreme state of contentment, the real fulfilment, the coveted goal. The Guru; the 'Sevya-prasādin', is one who has attained this state.

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां द्वादशोऽध्यायः ।

Here ends Chapter XII in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

॥ श्री जगद्गुरुरेणुकगीता ॥

अथ त्रयोदशोऽध्यायः ।
CHAPTER XIII

(शरणस्थलम् ।)

अगस्त्य उवाच—

स्थलभेदाः समाख्यताः प्राणलिङ्गिस्थलाश्रयाः ।
कथय स्थलभेदं मे शरणस्थलसंश्रितम् ॥ १ ॥

Agastya said—

Your Holiness has told the sub-sthalas under Prāṇaliṅgisthala; may you kindly tell me about the sthala-division under S'araṇasthala. (1)

रेणुक उवाच—

शरणस्थलमाश्रित्य स्थलद्वादशकं मया ।
उच्यते नाम सर्वेषां स्थलानां शृणु सादरम् ॥ २ ॥
दीक्षापादोदकं पूर्वं शिक्षापादोदकं ततः ।
ज्ञानपादोदकं चाथ क्रियानिष्पत्तिकं ततः ॥ ३ ॥

भावनिष्पत्तिकं चाथ ज्ञाननिष्पत्तिकं ततः ।
पिण्डाकाशस्थलं चाथ विन्द्वाकाशस्थलं ततः ॥ ४ ॥

महाकाशस्थलं चाथ क्रियायाश्च प्रकाशनम् ।
भावप्रकाशनं पश्चात्ततो ज्ञानप्रकाशकम् ॥
स्वरूपं पृथगेतेषां कथयामि यथाक्रमम् ॥ ५ ॥

Reṇuka said—

Listen, O Sage ! I shall tell you about the twelve-fold division of the S'araṇasthala, namely, 1. Dīkṣāpādodakasthalam, 2. S'ikṣāpādodakasthalam, 3. Jñānapādodakasthalam, 4. Kriyāniṣpattisthalam, 5. Bhāvaniṣpattisthalam, 6. Jñānaniṣpattisthalam,

7. Piṇḍākāśasthalam, 8. Bindvākāśasthalam, 9. Mahākāśasthalam, 10 Kriyāprakāśanasthalam, 11. Bhāvaprakāśanasthalam, and 12. Jñānaprakāśanasthalam. Now I shall describe their features separately in due order. (2–5)

[१. दीक्षापादोदकस्थलम् । – (३७)]

दीक्षयाऽपगतद्वैतं यज्ज्ञानं गुरुशिष्ययोः ।
आनन्दस्यैक्यमेतेन दीक्षापादोदकं स्मृतम् ॥ ६ ॥

That enlightenment of the Guru (Preceptor) and the S'iṣya (Disciple) with the notion of duality between them irradicated by their spiritual initiation, consists of the communion of their individual bliss. With that enlightenment, the S'ivayogin (Sevyaprasādin) acquires Dīkṣāpādodaka (the enlightenment of supreme bliss through spiritual initiation). (6)

We have seen that the word 'Pādodaka' has been used to denote 'the holy water from the feet of the Guru, the Liṅga or the Jaṅgama'. Here, in a higher plane, that word is given a special significance. It means 'the enlightenment (Jñāna-udaka) of supreme bliss (Paramānanda-Pāda)', as explained below :—

परमानन्द एवोक्तः पादशब्देन निर्मलः ।
ज्ञानं चोदकशब्देन तयोरैक्यन्तु दीक्षया ॥ ७ ॥

The pure supreme bliss is meant by the word 'Pāda' and enlightenment, by the word 'Udaka'; the communion of the two is achieved by the spiritual initiation. (7)

As the Upaniṣadic statement, viz., 'Vijñānamānandam Brahma' (the supreme bliss of the nature of enlightenment is Brahman), goes, the communion of Paramānanda and Jñāna constitutes the state of Para-S'iva-Brahman. This communion is brought about by the spiritual initiation performed by the holy Guru and received by the worthy S'iṣya. At this stage, the apparent distinction between the Guru and the S'iṣya dissolves and both share a common experience of 'S'ivānanda'. As they are spiritually in communion with S'iva, they are in communion with each other, rejoicing in a common state of bliss and enlightenment. This 'S'iṣya', who is called 'Antyaprasādin', becomes 'Dīkṣāpādodakavān', when he reaches this state of supreme communion with the Guru, who is S'iva incarnate.

परसंवित्प्रकाशात्मा परमानन्दभावनाम् ।
अधिगम्य महायोगी न भेदं क्वापि पश्यति ॥ ८ ॥

The great Yogin, whose self is illumined by the realisation of the form of S'iva (Para), acquiring the experience of supreme bliss, does not find any distinction anywhere. (8)

All conception of distinction ceases to exist in the consciousness of the S'ivayogin, as he finds everything as charged with the spirit of S'iva, which he realises in himself and in everything.

[२. शिक्षापादोदकस्थलम् । – (३८)]

गुरुशिष्यमयं ज्ञानं शिक्षा योगिनमीर्यते ।]
तयोस्समरसत्वं हि शिक्षापादोदकं स्मृतम् ॥ ९ ॥

The spiritual instruction (of the Guru) inspires the S'ivayogin whose enlightenment consists in the spiritual communion between the Guru and the S'iṣya (himself). The interfusion of those two (S'ikṣā and Jñāna) is called 'S'ikṣāpādodaka' (the realisation of supreme bliss through spiritual instruction). (9)

'S'ikṣā' or instruction which the Guru imparts to the S'iṣya is of an esoteric nature. As the S'iṣya is spiritually well advanced, the Guru instructs him, in the symbolic language of mysticism, the fundamental unity that binds all the souls with a thread of spirituality. All considerations of duality exist in the profane state. But, in a spiritual state, the supreme non-duality enveloped by supreme bliss, alone exists. An enlightened S'iṣya finds everything in his own self identical in spirit.

ज्ञानचन्द्रे समुद्भूतां परमानन्दचन्द्रिकाम् ।
पश्यन्ति परमाकाशे मुक्तिरात्रौ महाधियः ॥ १० ॥

The wise apprehend, on the night of Mukti, the moonlight of supreme bliss emerging from the moon of right knowledge in the supreme ether (of one's own self). (10)

'Parā Mukti' or the highest emancipation is like a gloomy night to all profane people. But, to the enlightened S'ivayogins, it is lit with the moonlight of bliss. 'Paramākāśa' is the 'hṛdayākāśa' of the Yogins which is identical with the supreme reality (sat), i. e., S'iva. They apprehend S'iva in themselves. Their state trascends all time and clime and all mundane joy and sorrow and overflows with spiritual bliss.

[३. ज्ञानपादोदकस्थलम् । – (३९)]

तदैक्यसम्पदानन्दज्ञानं ज्ञानगुरुर्मतः ।
तत्सामरस्यं शिष्यस्य ज्ञानपादोदकं विदुः ॥ ११ ॥

That blissful enlightenment of the treasure of spiritual unity (with S'iva, the Cosmic Soul) is said to be Jñānaguru (knowledge as Guru). The state of communion (sāmarasya) between Jñāna and Ānanda, in the case of the S'ivayogin (S'iṣya), is called as 'Jñānapādodakasthalam' (the accomplishment of supreme bliss through the realisation of Cosmic unity). (11)

The heart of the S'ivayogin is illumined by the light of self-knowledge. This is always coupled with the abundance of bliss.

अविद्याराहुनिर्मुक्तो ज्ञानचन्द्रः सुनिर्मलः ।
प्रकाशते पराकाशे परानन्दमहाद्युतिः ॥ १२ ॥

The spotless moon of self-realisation, which is free from the Rāhu of ignorance and which is filled with the brightest lustre of supreme bliss, shines on the heart-ether of the S'ivayogins. (12)

Rāhu is the name of a demon who is said to devour the moon and cause lunar eclipse. Here ignorance eclipses self-knowledge, as Rāhu causes lunar eclipse. In the hearts of the S'ivayogins, however, self-knowledge, which is here called the moon, reigns supreme and brings supreme bliss uneclipsed by any kind of ignorance. The realisation of S'iva in themselves, which constitutes self-knowledge, takes the S'ivayogins beyond the reach of worldliness.

नित्यानन्दे निजाकारे विमले परतेजसि ।
विलीनचेतसां पुंसां कुतो विश्वविकल्पना ॥ १३ ॥

Whence can there be any mistaken notion of the variety of the world to those persons whose minds have been absorbed into the taintless supreme lustre (of enlightenment), which is characterised by eternal bliss and which is nothing but self-nature. (13)

The delusion of variety and darkness of ignorance put profane people in utter gloom. But the S'ivayogins have the illumination of self-knowledge in themselves.

[४. क्रियानिष्पत्तिस्थलम् । - (४०)]

परकाये क्रियापत्तिः कल्पितैव प्रकाशते ।
रज्जौ भुजङ्गवदस्मात्क्रियानिष्पत्तिवानयम् ॥ १४ ॥

All actions, in the case of the S'ivayogin, are seemingly apparent like the form of a serpent in a rope. This person is called 'Kriyānişpattivān' (one whose Kriyā is terminated). (14)

The termination of 'Kriyā' means the termination of the fruits of all deeds (karmaphala). Whatever he does, the S'ivayogin is not associated with its fruit. The fruits of all actions are burnt by the fire of 'Jñāna', as Lord Krişņa says to Arjuna : 'Jñānāgniḥ sarvakarmāņi bhasmasātkurute' (the fire of spiritual knowledge burns away the fruits of all deeds). The actions of the S'ivayogin are rightly compared to 'burnt seeds', which cannot germinate. These actions are not associated with any fruit.

कर्मणा किं कृतेनापि ज्ञानिनो निरहङ्कृतेः ।
विक्रिया प्रतिविम्बस्था किं करोति हिमद्युतेः ॥ १५ ॥

What fruits are associated with the deeds, even when they are done, in the case of the enlightened persons who are free from egoism ? What effect can there be on the moon of the deformations found in its image (in a soiled mirror) ? (15)

चन्द्रस्य मेघसम्बन्धाद्यथा गमनकल्पना ।
तथा देहस्य सम्बन्धादारोप्या स्यात्क्रियात्मनः ॥ १६ ॥

Just as the misapprehension of the movement of the moon is there due to its association with the (moving) clouds, so are the actions super-imposed on the soul due to its association with the body. (16)

गच्छंस्तिष्ठन्स्वपन्नपि न निष्कर्मास्ति कश्चन ।
स्वभावो देहिनां कर्म ज्ञानिनां तत्तु निष्फलम् ॥ १७ ॥

There is no cessation of 'Karma' (actvity) while one is walking, standing or sleeping. Activity is the characteristic of all beings. But in the case of enlightened persons, it is not associated with any fruit. (17)

[५. भावनिष्पत्तिस्थलम् । – (४१)]

भावः प्रतीयमानोऽपि परकाये तु कल्पितः ।
शुक्तौ रजतवद्यस्माद्भावनिष्पत्तिमानयम् ॥ १८ ॥

As all mental conceptions, even when they seem to be manifest in him, are only wrongly imagined in the S'ivayogin like silver in a conch-shell, he is 'Bhāvaniṣpattimān' (one in whom all conceptions cease to exist). (18)

After reaching the state of Mukti, the S'ivayogin does not have any conception other than the one of being himself S'iva. This is the 'sthirabhāva' (firm and unalterable state), as Kiraṇāgama puts it :

"Sthirabhāvo hi bhāvasya bhāvaniṣpattirucyate"

(The firm state of one's self being S'iva is said to be 'bhāvaniṣpatti').

भावेन नास्ति सम्बन्धः केवलज्ञानयोगिनः ।
तथापि भावं कुर्वीत शिवे संसारमोचके ॥ १९ ॥

Those who are on the path of pure knowledge (Jñānayogins), are not associated with any mental conception. Yet, they should have the conception of S'iva, who is the saviour from transmigration. (19)

Ordinary conceptions melt away when self-realisation dawns. The S'ivayogin's 'bhāva' stands in S'iva as the saviour and redeemer of souls. It has been considered that S'ivayogin himself is S'iva, as he has achieved an inseparable unity with S'iva. What is the significance of this conception of duality (bheda) that S'iva is the Saviour? As this 'bhāva' does not contradict the state of self-realisation-realising S'iva in one's self-this 'bhāva' is cherished by the S'ivayogin till the 'Jñānaśūnya-sthala', where he stands absolutely as S'iva Himself.

एकीकृते शिवे भावे ज्ञानेन सह संयमी ।
विस्मितात्मसमावेशाद्शिवभावो विभासते ॥ २० ॥

The Yogin (Samyamī), whose conception of self is united with S'iva through enlightenment, remains in the state of S'iva, being amazed with his own self- realisation. (20)

[६. ज्ञाननिष्पत्तिस्थलम् । – (४२)]

ज्ञानस्य व्यवहारेऽपि ज्ञेयाभावात्स्वभावतः ।
स्वप्नवज्ज्ञाननिष्पत्त्या ज्ञाननिष्पन्न इत्यसौ ॥ २१ ॥

As the knowledge of the day-to-day affairs does not usually come under his perview, this S'ivayogin (asau) is called 'Jñānaniṣpanna' (one in whom the knowledge of worldly affairs has disappeared), with that knowledge melted away like a dream. (21)

The S'ivayogin finds his self as S'iva. This is the highest 'Jñāna'. After attaining this state of self-realisation (Atmajñāna), there is nothing else to be known by the S'ivayogin. The knowledge of the day-to-day affairs appears to him like an experience of a by-gone dream. Things that appear in a dream disappear as soon as the dream comes to an end. The S'ivayogin wakens into the dawn of self-knowledge and the dream of worldly experiences melts away.

स्वप्नजातं यथा ज्ञानं सह स्वार्थैर्निवर्तते ।
तथात्मनि प्रकाशे च ज्ञानं ज्ञेयं निवर्तते ॥ २२ ॥

Just as the experience of the dream melts away along with its objects, so does the knowledge of the world disappear when self-realisation dawns in the S'ivayogin. (22)

'Jñāna' is here the knowledge of things in an awakened state and 'Jñeya' is the world with all its variety. Both melt away in the heart of the S'ivayogin.

परिपूर्णे महानन्दे परमाकाशलक्षणे ।
शिवे विलीनचेतस्य कुतो ज्ञेयान्तरे कथा ॥ २३ ॥

What else is to be known by the S'ivayogin whose mind is melted into S'iva, who is absolute, who is the supreme bliss itself and who is of the form of supreme ether ?

[७. पिण्डाकाशस्थलम् । – (४३)]

यथा पिण्डस्थ आकाशस्तथात्मा पूर्ण उच्यते ।
एतदर्थविवेको यो पिण्डाकाशस्थलं विदुः ॥ २४ ॥

Like the ether in the body, so the soul in the body is absolute. This discrimination is what is known as 'Piṇḍākāśasthala' (the stage in which there is an awareness of the absolute nature of self). (24)

'Ākāśa' or ether stands for 'space'; it is infinite and all-pervasive. Yet it resides in the body. Thus, 'Ātman' is one and all-pervasive; still, it resides in a body. The absolute nature of the soul is not lost by its residing in the body. When the narrowness of its resting place (i. e., body) is forgotten, the soul appears as a part of the infinite and all-pervasive Cosmic Soul. 'Space' resides in the narrow abodes like a body, a pot, etc.; yet, it is everywhere, if we forget its narrow resorts.

घटोपाधिर्यथाकाशः परिपूर्णः स्वरूपतः ।
तथा पिण्डस्थितो ह्यात्मा परिपूर्णः प्रकाशते ॥ २५ ॥

Just as ether resting in a pot is absolute by nature, so does Ātman residing in body appears as absolute in itself. (25)

अन्तस्थितं पराकाशं शिवमद्वैतलक्षणम् ।
भावयेद्यस्तु मनसा पिण्डाकाशः स उच्यते ॥ २६ ॥

He who contemplates on S'iva as residing in his self, as the supreme ether and as one characterised by non-duality, is called as 'Piṇḍākāśa'. (26)

The S'ivayogin is called 'Piṇḍākāśa' here, as he finds his self as S'iva and does not differentiate himself from S'iva. His self transcends the narrow limits of the body and becomes one with Cosmic Self. The body of the S'ivayogin is called as a temple of God S'iva, who is his own 'self'.

शिवागारमिदं प्रोक्तं शरीरं बोधदीपितम् ।
षट्त्रिंशत्तत्त्वघटितं सुमनं पद्मपीठकम् ॥ २७ ॥

The body of the S'ivayogin is said to be the veritable temple of God S'iva which is built of thirty-six 'tattvas' (Paraśivatattva to Pṛthvitattva) and with the heart (sumana) as the lotus throne in it. (27)

[८. बिन्द्वाकाशस्थलम् । – (४४)]

यथाकाशो विभुर्ज्ञेयस्सर्वप्राण्युपरि स्थितः ।
तथात्मेत्युपमानार्थं बिन्द्वाकाशस्थलं विदुः ॥ २८ ॥

Just as the all-pervasive ether spreading over all beings is to be known as such, so is 'Ātman' to be known–thus, as a means of comparision, this 'Bindvākāśasthala' is understood by the wise. (28)

The all-pervasive and formless ether is known to have a resort and a form in pot, etc.; in the same way, Ātman, which is all-pervasive and formless, is sought in a body and is given a form. Though all-pervasive, ether appears as small (bindu) in a pot; similarly, 'Ātman' is all-pervasive, yet, appears tiny residing in the heart of the being. This is hinted by the Upaniṣadic philosophers who call 'Ātman' as 'aṅguṣṭhamātraḥ Puruṣaḥ' (Puruṣa of the measure of a thumb). Kaṭhopaniṣad describes what the Vīraśaiva philosophers call as 'Bindvākāśasthala' in the following terms :

Vāyuryathaiko bhuvanam praviṣṭo
rūpam rūpam pratirūpo babhūva,
Ekastathā sarvabhūtāntarātmā
rūpam rūpam pratirūpam bahuśca".

(Just as one wind enveloping the world appears as many residing in many forms, so is Ātman, one and only one, residing as the inner self of all, appears as many resting in many forms). The same metaphor is taken and amplified in the next verse.

यथैको वायुराख्याता सर्वप्राणिगतो विभुः ।
तथात्मा व्यापकः साक्षात्सर्वप्राणिगतः स्वयम् ॥ २९ ॥

Although the wind is one and all-pervasive, yet, it resides in all beings. Similarly, Ātman, which is all-pervasive, resides itself in all the beings. (29)

[९. महाकाशस्थलम् । – (४५)]

पिण्डाण्डस्थं यथाकाशं न भिन्नं तद्वदात्मनः ।
अभिन्नः परमात्मेति महाकाशस्थलं विदुः ॥ ३० ॥

Just as the ether (encompassing the universe) is not different from the ether residing in a body, so is 'Paramātman' not distinct from 'Ātman' (Individual Soul residing in a body). This is 'Mahākāśasthalam' (the state of Supreme Ether, S'iva). (30)

This 'Mahākāśa' is described as the 'Mahāliṅga by the Vīraśaiva mystics.

अनिर्देश्यमनौपम्यमवाङ्मनसगोचरम् ।
सर्वतोमुखसम्पन्नं सत्तानन्दं चिदात्मकम् ॥ ३१ ॥

कालातीतं कलातीतं क्रमयोगादिवर्जितम् ।
स्वानुभूतिप्रमाणस्थं ज्योतिषामुदयस्थलम् ॥ ३२ ॥

शिवाख्यं परमं ब्रह्म परमाकाशलक्षणम् ।
लिङ्गमित्युच्यते सद्भिर्यद्विना न जगत्स्थितिः ॥ ३३ ।

The wise consider this Liṅga as one which cannot be pointed out, which cannot be compared with any thing, which cannot be apprehended by speech and mind, which witnesses everything, which is reality and bliss, which is supreme intelligence, which transcends Time, which is beyond all arts, which is not subjected to any order of modifications, which is evident through self-realisation, which is the prime source of all luminaries, which is called S'iva, the Supreme, the Brahman and which is in the form of Supreme Ether. The universe cannot exist without it. (31–33)

This is the all-comprehensive nature of the 'Mahāliṅga', as conceived by the Vīraśaiva mystics.

[१०. क्रियाप्रसादस्थलम् । – (४६)]

शिवस्य परिपूर्णस्य चिदाकाशस्वरूपिणः ।
आत्मत्त्वेनानुसन्धानात्क्रियाद्योतनवान्यमी ॥ ३४ ॥

The S'ivayogin is called 'Kriyāprakāśavān', as he contemplates on S'iva, who is absolute and who is the ether of intelligence (cit) in form, as being his own 'self'. (34)

'Kriyā is 'anusandhānakriyā' or the 'act of contemplation'.

The S'ivayogin contemplates on his own 'self' as S'iva. In him, S'iva reveals Himself as his 'self'. 'Anusandhāna' means 'communion', 'unity', also. The fundamental and spiritual unity between his Soul and S'iva reveals itself to the inner vision of the S'ivayogin. This revelation is called 'Kriyāprakāśa' and the S'ivayogin is called 'Kriyāprakāśavān', i. e., 'one in whom S'iva reveals Himself as his own self'. The S'ivayogin himself is the living example of that 'S'iva-Jīva-anusandhāna' (S'iva-Jīva-unity). Contemplation on S'iva to a S'ivayogin is contemplation on his own 'self'. This 'Ātmānusandhāna' is described in the subsequent verses.

निष्कलङ्कचिदानन्दगगनोपमरूपिणः ।
शिवस्य परिपूर्णस्य वृत्तिश्चैतन्यरूपिणी ॥ ३५ ॥

The state or 'being' of S'iva (S'ivayogin), who is absolute and who is like the spotless ether of intelligence and bliss, is in the form of spiritual power (caitanya). (35)

'S'ivasya', here, means 'S'ivayoginaḥ', or 'of the S'ivayogin'. Ātman is all-powerful, i. e., it is made up of spiritual power ('Caitanyamaya'). 'Vṛtti' of the S'ivayogin, i. e., his 'being' is indicated by the self-realisation in the form of "asmi", "I exist", i. e., "I exist in the form of S'iva, I am 'akhaṇḍa' (absolute), I am 'sat' (reality), I am 'cit' (intelligence) and I am 'ānanda' (bliss)". This is 'Atmānusandhānakriyā', 'contemplation on one's own self as S'iva'.

सर्वज्ञः सर्वकर्ता च सर्वगः परमेश्वरः ।
तदैक्यचिन्तया योगी तादृशात्मा प्रमोदते ॥ ३६ ॥

S'iva is omniscient, omnipotent and all-pervasive. Contemplating on his 'self' as absorbed into S'iva (tat), the S'ivayogin rejoices in the state of S'iva. (36)

[११. भावप्रकाशस्थलम् । – (४७)]

तरङ्गाद्या यथा सिन्धौ न भिद्यन्ते तथात्मनि ।
भावबुध्यादयः सर्वे यत्तद्भावप्रकाशनम् ॥ ३७ ॥

Just as waves, foam, etc., do not exist distinct from each other in the ocean, so the conceptions of mind and intellect do not exist separately in the 'Ātman'. That is 'Bhāvaprakāśa. (37)

All 'bhāvas' melt into one supreme conception of unity and universal entity, which is 'S'iva-Jīvaikya'. This revelation is 'Bhāvaprakāśa', the manifestation of the supreme conception of unity.

शिव एव जगत्सर्वं शिव एवाहमित्यपि ।
भावयन् परमो योगी भावदोषैर्न बाध्यते ॥ ३८ ॥

The Great S'ivayogin is untouched by the defects of conceptions, as he contemplates that S'iva is the whole universe and that his own 'self' is S'iva. (38)

शिवभावे स्थिरे जाते निर्लेपस्य महात्मनः ।
ये ये भावाः समुत्पन्नाः ते ते शिवमयाः स्मृतम् ॥ ३९ ॥

Whatever conceptions that arise in the hearts of the Great Yogins, who have achieved total detachment and in whom the form of S'iva is firmly rooted, all those are charged with the nature of S'iva. (39)

Whatever that the Yogins think and do, are but the manifestations of their 'S'iva'-filled nature and nothing else. The whole universe is but one entity encompassed by the singular power of S'iva.

[१२. ज्ञानप्रकाशस्थलम् । – (४८)]

मुख्यार्थेऽसम्भवे जाते लक्षणायोगसंश्रयात् ।
तज्ज्ञानयोजनं यत्तदुक्तं ज्ञानप्रकाशनम् ॥ ४० ॥

The justification of that knowledge of non-duality—Jīveśara-sāmarasya') through the application of the Indicated Sense (Lakṣaṇā) when the Primary Sense (Mukyārtha-Abhidhā) is incompatible, is said to be 'Jñānaprakāśana' (manifestation of knowledge). (40)

'Mukhyārtha' is the 'Primary Sense' of a word. It is the meaning of a word employed by the 'Saṅketa' (convention) that 'such and such a word should have such and such a meaning'. When that meaning of a word is incompatible, a secondary meaning is to be taken through the application of the Power of Indication (Lakṣaṇāvyāpāra) to that word. Here, in the case of 'Jīva-Īśvara-advaita', the Primary Sense of 'Jīva' is the 'Individual Soul', an animating spirit in a body, endowed with limited knowledge and limited capacity; and that of 'Īśvara' is the 'Supreme Soul', which is formleas and which has unlimited knowledge and unlimited capacity. 'Jīva' is primarily understood as the 'being' associated with the adjuncts like the body (dehādyupādhayaḥ), which are created (Kārya) and hence, perishable. 'Īśvara', on the other hand, is primarily known as the 'deity' associated with the adjuncts, which are the causes of universal creation (Kāraṇa). Thus 'Jīva' is one associated with 'Kāryopādhi' and 'Īśvara' is one associated with 'Kāraṇopādhi'. These Primary senses of 'Jīva' and 'Īśvara' are incompatible in the word 'Jīveśvaraikya'. Hence, through Lakṣaṇā, one has to apprehend that 'Jīva' and 'Īśvara' have the common 'Caitanya' (spirit) and hence there is non-duality between them. Just as 'space' (ākāśa) residing in a pot (ghaṭa) has a limited extent and is called 'Ghaṭākāśa', so the spirit (caitanya), residing in a body, has a narrow abode and is called 'Jīvātman'. Just as the 'Ghaṭākāśa' is a portion of that unlimited and all pervasive 'Mahākāśa' (Space), so is the 'Caitanya' in the Jīvātman is an offshoot of that 'Supreme Caitanya', which is 'Īśvara' (Paramātman). The justification of this unity of 'Jīva' and 'Īśvara' constitutes the knowledge of the Śivayogin. He is 'Jñānaprakāśaka', one in whom the knowledge of 'Jīveśvarādvaita' is manifest. He stands as 'One and Undivided Caitanya' ('Akhaṇḍa-Caitaya'), because he transcends the adjuncts like 'body', etc., which produce 'bhedajñāna'.

ज्ञानमित्युच्यते सद्भिः परिच्छेदोऽपि वस्तुनः ।
परात्मन्यपरिच्छेदे कुतो ज्ञानस्य सम्भवः ॥ ४१ ॥

An apprehension of distinction of the objects (as 'Aṅga' and

'Aṅga') is said to be 'Jñāna' (knowledge) by the sages. But, how can there be such a knowledge in the absolute Supreme Soul ? (41)

ब्रह्मज्ञाने समुत्पन्ने विश्वोपाधिविवर्जिते ।
सर्वं संविन्मयं भाति तदन्यं नैव दृश्यते ॥ ४२ ॥

When the 'Brahmajñāna' (S'ivajīvaikyajñāna), devoid of all adjuncts, is born, everything manifests itself in its spiritual form (Caitanyamaya). Nothing else is seen. (42)

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायां त्रयोदशोऽध्यायः ।

Here ends Chapter XIII in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntaśikhāmaṇi' composed by the illustrious S'ivayogi S'ivācarya.

अथ चतुर्दशोऽध्यायः ।
CHAPTER XIV

(ऐक्यस्थलम् ।)

अगस्त्य उवाच—

स्थलभेदास्त्वया प्रोक्ताः शरणस्थलसंश्रिताः ।
ऐक्यस्थलगतान् ब्रूहि स्थलभेदान् गणेन्द्र मे ॥ १ ॥

Agastya said—

The sub-sthalas under S'araṇasthalam are now told. Please explain to me, O Lord of S'iva's disciples, the sub-sthalas in the Aikyasthalam.

रेणुक उवाच—

स्थलानां नवकं चैक्यस्थलेऽस्मिन् परिकीर्त्यते ।
तत्स्वीकृतप्रसादैक्यस्थलमादौ प्रकीर्त्यते ॥
शिष्टोदनस्थलं चाथ चराचरलयस्थलम् ॥ २ ॥

भाण्डस्थलं ततः प्रोक्तं भाजनस्थलमुत्तमम् ।
अङ्गालेपस्थलं पश्चात्स्वपराज्ञस्थलं ततः ॥ ३ ॥

भावाभावविनाशं च ज्ञानशून्यस्थलं ततः ।
तदेषां क्रमतो वक्ष्ये श्रुणु तापस लक्षणम् ॥ ४ ॥

Reṇuka said—

Nine sub-sthalas are told under this Aikyasthalam. They are: 1. Svīkṛtaprasādaikyasthalam, 2. S'iṣṭodanasthalam, 3. Carācaralayasthalam, 4. Bhāṇḍasthalam, 5. Bhājanasthalam, 6. Aṅgālepasthalam, 7. Svaparājñasthalam, 8. Bhāvābhāvavināśasthalam, and 9. Jñānaśūnyasthalam. I shall now tell their distinctive features in due order. Listen, O Sage. (2–4)

[१. स्वीकृतप्रसादस्थलम् । – (४९)]

मुख्यार्थो लक्षणार्थश्च यत्र नास्ति चिदात्मनि ।
विशृङ्खलतया तस्य प्रसादः स्वीकृतो भवेत् ॥ ५ ॥

In the Soul made up of 'cit' (supreme intelligence), there is neither the Primary Sense nor the Indicated Sense; owing to its absolute freedom, the Soul (S'ivayogin) enjoys the blisses of 'Prasāda' (the profoundest grace in the form of self-realisation). (5)

'Mukyārtha' (Primary Sense) is the sense of duality between Jīva and S'iva. This is denied in the super-consciousness of the S'ivayogin, who is called 'cidātman' here. 'Lakṣaṇārtha' is the sense of non-duality between Jīva and S'iva, both being identical in spirit (caitanya). This sense, too, is out of place, because this 'cidātman' is beyond any sense, beyond description and beyond ordinary apprehension. It is neither called Jīva, nor S'iva; it is the attributeless 'Ātman'. The S'ivayogin is called 'cidātman', as he stands as that attributeless 'Ātman', with all his individual characteristics merged into one effulgent and blissful spirit of intelligence ('cit'). This knowledge of the 'self' is the 'Prasāda'. The S'ivayogin is called 'Svīkṛtaprasādin', as he enjoys this blissful state of 'Ātman'.

चिदात्मनि शिवे न्यस्तं जगदेतच्चराचरम् ।
ज्ञायते तन्मयं विश्वमग्नौ काष्ठादिकं यथा ॥ ६ ॥

The movable and the immovable existence, which rests in S'iva, the Supreme Soul of intelligence (cit), appears as S'iva in form, like wood, etc., Thrown into fire. (6)

A log of wood thrown into fire assumes the form of fire. S'iva is the receptacle of all existence. Rested in Him, it assumes His holy form. The S'ivayogin is in this state of super-intelligence wherein the whole universe is spiritually one with his 'self'. Nothing falls outside the arena of his 'self'.

ज्योतिर्लिङ्गे चिदाकारे ज्वलत्यन्तर्निरन्तरम् ।
विलीनं निखिलं तत्त्वं पश्यन् योगी न लिप्यते ॥ ७ ॥

When the 'Liṅga' of light in the form of supreme intelligence is incessantly shining inside (i. e., in the 'hṛdayākāśa'), the Yogin witnesses the dissolution of all 'Tattvas' (Principles) and remains unattached to him. (7)

The thirty-six 'Tattvas' from 'S'ivatattva' to 'Pṛthivītattva' which originally evolved from 'Parasiva-Brahman' turn back and merge into 'Paraśiva'. This is 'Laya' (the process of absorption). 'Ātman' alone remains and nothing else.

[२. शिष्टोदनस्थलम् । –(५०)

प्रकाशते या सर्वेषां माया सैवोदनाकृतिः ।
लीयते तत्र चिल्लिङ्गे शिष्टं तत्परिकीर्तितम् ॥ ८ ॥

That 'Māyā' (evolved existence), which appears to all, is in the form of food (odana); it merges into the 'Liṅga' of 'cit' (intelligence); this is called 'S'iṣṭa' (remnant) to the S'ivayogin. (8)

The 'Tattva' from 'Kalā' to 'Pṛthivī' are the different manifestations of 'Māyā'. These appear as objects of pleasure ('sukha'), pain ('duḥkha') or delusion ('moha') for all beings. This 'Māyā' is the food of 'Cilliṅga' (S'iva) and so, of the S'ivayogin. Nothing else, except 'Māyā' in her original form before creation, remains. Now, how can 'Māyā' remain to the S'ivayogin, who stands as the transcendental 'Ātman' ?

अखण्डसच्चिदानन्दपरब्रह्मस्वरूपिणः ।
जीवन्मुक्तस्य धीरस्य माया कैङ्कर्यवादिनी ॥ ९ ॥

To the liberated soul (S'ivayogin), who is enlightened, who is in the form of absolute 'Parabrahman' characterised by reality, intelligence and bliss, 'Mayā' acts as a slave. (9)

The S'ivayogin does not respond to the demands of 'Māyā', but 'Māyā' herself responds to the demands of the S'ivayogin. If all the beings caught in the cycle of transmigration, are the slaves of 'Māyā', 'Māyā' herself is a slave to the S'ivayogin.

ज्योतिर्लिङ्गे चिदाकारे निमग्नेन महात्मना ।
भुज्यमाना यथा योगं नश्यन्ति विषयाः स्वतः ॥ १० ॥

Being dedicated to the use of the S'ivayogin who is merged into the 'Liṅga' of light in the form of supreme intelligence, all the objects like 'gandha' (odour), etc., vanish by themselves at their destined times. (10)

[३. चराचरविनाशस्थलम् ।– (५१)]

लिङ्गैक्ये तु समापन्ने चरणाचरणे गते ।
निर्देही स भवेद्योगी चराचरविनाशकः ॥ ११ ॥

When the universe consisting of movable and immovable objects (carācara) becomes absorbed into the 'Liṅga', the Yogin, who is free from bodily characteristics, comes to be called as 'Carācaravināśaka' (one who causes the universe to disappear). (11)

'Carācaravināśa' is the destruction of the 'Māyā'-created variety of names and forms that make up the universe. To the S'ivayogin, all these do not appear in their forms vested with 'Māyā', but in an undivided form of 'Liṅga'. Thus he causes the universe to shake off its 'Māyā'–filled form, in his highest state of his self being S'iva.

अनाद्यविद्यामूला हि प्रतीतिर्जगतामियम् ।
स्वात्मैकबोधात्तन्नाशे कुतो विश्वप्रकाशनम् ॥ १२ ॥

All the conventions of worldly existence are rooted in primeval ignorance. When that is destroyed by self-realisation, how can such a universe appear to the S'ivayogin ? (12)

Conventions like 'This is of this form; and this its name', disappear, in this state of self-realisation, to the S'ivayogin.

तुर्यातीतपदं यत्तद्दूरं वाङ्मनसाध्वनः ।
अनुप्रविश्य तद्योगी न भूयो विश्वमीक्षते ॥ १३ ॥

Attaining the state beyond 'turyā', which is beyond the range of speech and mind, the Yogin does not turn to the universe. (13)

'Turyā' is the fourth state beyond the three states of 'jāgrat' (waking), 'svapna' (sleeping) and 'suṣupti' (sub-consciousness). It is a state of perfect tranquility. The state of the S'ivayogin has been described as 'turyātīta' (beyond the fourth state). It is only realised by the Yogins.

[४. भाण्डस्थलम् । – (५२)

ब्रह्माण्डशतकोटीनां सर्गस्थितिलयान् प्रति ।
स्थानभूतो विमर्शो यस्तद्भाण्डस्थलमुच्यते ॥ १४ ॥

That state of discrimination (Vimarśaḥ) of the S'ivayogin, which is the basis of creation, protection and absorption of hundreds of crores of worlds, is said to be 'Bhāṇḍasthalam' (realisation of the 'basis'). (14)

The basic discriminative power (Vimarśā-S'akti) inherent in S'iva displays the various aspects of S'iva's nature, as the creator, protector and annihilator of the universe. 'Vimarśāśakti' assumes many forms and becomes the basic substance (Prakṛti) of the universe. The S'ivayogin, being S'iva Himself, possesses the same 'discriminative power' as incorporated in his own 'self' and contemplates on it as the basis of the universe. To the S'ivayogin alone this 'Vimarśa' reveals itself as 'S'abdabrahma' (Sphoṭa-ideal form of the word). 'Vimarśā' is described in the next verse.

विमर्शाख्या पराशक्तिर्विश्वोद्भासनकारिणी ।
साक्षिणी सर्वभूतानां सांमेन्धे सर्वतोमुखी ॥ १५ ॥

The Supreme Power called 'Vimarśā' is the revealer of the universe. She is the witness of all the beings, appearing in many forms (to the Yogins) in their state of self-illumination. (15)

'Vimarśā-S'akti' in S'iva manifests the universe in all its various forms and colours. She is the witness of the activities of all beings, of all the 'tattvas' that go to make the universe as it exists. She appears in many forms to the Yogins, as 'Parāśakti', 'Vidyā', etc. She assumes the many forms of objects of pleasure and enjoyment, and in short, every form that the thirty-six 'tattvas' assume. 'Samindha' is 'the path of light', which is called as 'S'uddhādhva', 'the pure path', i. e., the state of 'self-illumination', the state of S'iva.

पराहन्तासमावेशपरिपूर्णविमर्शवान् ।
सर्वज्ञः सर्वगः साक्षी सर्वकर्ता महेश्वरः ॥ १६ ॥

The S'ivayogin, who is endowed with supreme discrimination (vimarśa) inspired by the conception of his 'self' being S'iva (Para-aham), is the omniscient, all-pervasive, all-witnessing and omnipotent Maheśvara (The Great Lord-S'iva).

Being inspired by 'Parāhambhāva' ('I am S'iva'), the S'ivayogin assumes all the powers of S'iva. He knows the basis of the universe, which is called 'Bhāṇḍa' (Basis).

[५. भाजनस्थलम् । - (५.३)]

समस्तजगदण्डानां सर्गस्थित्यन्तकारणम् ।
विमर्शो भासते यत्र तद्भाजनमिहोच्यते ॥ १७ ॥

That state in which the discriminative power as the source of creation, protection and absorption of all the worlds reveals itself, s said to be 'Bhājana' (receptacle) in the case of the S'ivayogin. (17)

'Vimaśā' is called as the 'Parabindu' (the seed of S'iva in the creation of the universe). To the S'ivayogin, it reveals itself as Bhājana' receptacle of the universe.

विमर्शाख्या पराशक्तिर्विश्ववैचित्र्यकारिणी ।
यस्मिन् प्रतिष्ठिता ब्रह्म तदिदं विश्वभाजनम् ॥ १८ ॥

The Supreme Power called 'Vimarśā' (discrimination) is the revealer of the variety of the universe. That (S'akti) in which the nature of 'Brahman' is rooted, is said to be the 'receptacle' of the universe. (18)

अहन्तां परमां प्राप्य शिवशक्तिमयीं स्थिराम् ।
ब्रह्मभूयं गतो योगि विश्वात्मा प्रतिभासते ॥ १९ ॥

Attaining the supreme state of 'Aham' which is constituted by 'S'iva' and 'S'akti', the Yogin, who is in the form of S'iva, shines as the soul of all. (19)

In the word 'Aham', 'A' stands for 'S'iva' and 'Ham' stands for 'S'akti' (as the Lord says 'Akṣarāṇāmakārosmi' and as the Āgamic statement 'Hakāraḥ śaktiḥ' goes). The S'ivayogin reaches this state of 'Ahantā'.

[३. अङ्गलेपस्थलम् । - (५४)]

दिक्कालाद्यवच्छिन्नं चिदानन्दमयं महत् ।
यस्य रूपमिदं ख्यातं सोऽङ्गालेप इहोच्यते ॥ २० ॥

He (the S'ivayogin), whose form is known to be not subjected to any space and time, to be made up of supreme intelligence and bliss ('cit' – 'ānanda') and to be magnanimous, is here called as 'Aṅgālepaḥ' (one whose body is not touched by any defilements of Karma). (20)

'Aṅgālepa' is 'Aṅga-alepa'; his form is not attached to any fruits of deeds. This stage is marked by the total dissolution of the fruits of Karma (Karmanivṛtti).

समस्तजगदात्मापि संविद्रूपो महामतिः ।
लिप्यते नैव संसारैर्यथा धूमादिभिर्नभः ॥ २१ ॥

The enlightened Yogin in the form of spirit (Samvit), although being the soul of all, is not smeared with the defilements of existence, like the sky with smoke, etc. (21)

[७. स्वपराज्ञस्थलम् । - (५५)]

अप्रमेये चिदाकारे ब्रह्मण्यद्वैतवैभवे ।
विलीनः किन्नु जानाति स्वात्मानं परमेव वा ॥ २२ ॥

When he has completely merged into the splendour of non-duality in Brahman (S'iva) who is without a second and who is of the form of supreme intelligence (cit), can the S'ivayogin know of his 'self' or of the other 'self'? (22)

The question here has an affirmative force that the S'ivayogin does not distinguish between his 'self' (Svaḥ) and the other 'self' (Paraḥ–S'iva). Thus he is 'Sva-para-ajña' (unaware of his 'self' and the other 'self'). He is unaware of both the inner and outer activities of his body, as Bṛhadāraṇyakopaniṣad puts it:

> "Yathā priyayā sampariṣvakto na bhāhyam kiñcana vedanāntaram, ekamevāyam puruṣaḥ prājñenātmanā sampariṣvakto na bāhyam kiñcana vedanāntaram."

(Just as one, who is embraced by his beloved, is not aware of any-thing else, so this one and only one 'Puruṣa', embraced by the enlightened 'Ātman', is unaware of any thing else).

देशकालानवच्छिन्नतेजोरूपसमाश्रयात् ।
स्वपरज्ञानविरहात्स्वपराज्ञस्थलं विदुः ॥ २३ ॥

This sthala is said to be that of 'S'vaparajña', the S'ivayogin, as he is not aware of his 'self' or of the other 'self', he being merged into one mass of lustre which is infinite in space and time. (23)

[८. भावाभावलयस्थलम् । - (५३)

त्वन्ताहन्तानिर्मुक्ते शून्यकल्पे चिदम्बरे ।
एकीभूतस्य सिद्धस्य भावाभावकथा कुतः ॥ २४ ॥

To the accomplished S'ivayogin who has become one with the Ether of Intelligence (S'iva) which is bereft of the notion of 'You-ness' and 'I-ness' and which is like a void, whence can there be any consideration of existence or non-existence? (24)

प्रतीयमानौ विद्येते भावाभावौ न कुत्रचित् ।
लिङ्गैक्ये सति यत्तस्माद्भावाभावलयस्थलम् ॥ २५ ॥

As the things that exist or those that does not exist, which are known (to mundane people), are not known in one who has merged into 'Liṅga', this state (of the S'ivayogin) is called as 'Bhāvābhāvalayasthalam'. (25)

[९. ज्ञानशून्यस्थलम् । – (५७)]

परापरसमापेक्षभावाभावविवेचनम् ।
ज्ञानं ब्रह्मणि तन्नास्ति ज्ञानशून्यस्थलं विदुः ॥ २६ ॥

That knowledge consisting of discrimination between 'bhāva' and 'abhāva' connected with one's own 'self' or with the other, is totallay absent in 'Brahma-state'. Hence, this state is called 'Jñānaśūnyasthalam' (the state which is void of distinctive knowledge). (26)

No consideration of duality creeps in at this last and final stage, which is marked by a total 'Void' (S'ūnyatva), which is indescribable and beyond ordinary apprehension. 'S'ūnya', here, is not to be mistaken for 'nihilism' in the manner of 'S'ūnyavādins'. It is a state, a Sthala, but not a 'non-entity'. As it is indescribable, the word 'Void' (S'ūnya) is used as a comparison. Here, the knowledge of any sort of distinction is totally absent. This state of the S'ivayogin is made clear through some similes in the next verse.

जले जलमिव न्यस्तं वह्नौ वह्निरिवाहतम् ।
परे ब्रह्मणि लीनात्मा विभागेन न दृश्यते ॥ २७ ॥

As water mixed with water, as fire merged into fire, so the 'Ātman' merged into Brahman does not appear as distinct. (27)

केवलं सच्चिदानन्दप्रकाशाद्वयलक्षणम् ।
शून्यकल्पं पराकाशं परब्रह्म प्रकाशते ॥ २८ ॥

The Supreme Brahman, which is the Supreme Ether, which

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resembles a void, which is absolute and which is characterised by reality, intelligence and bliss, shines all alone.

Nothing else shines.

* * *

एवमुक्त्वा समासीनं शिवयोगपरायणम् ।
रेणुकं तं समालोक्य बभाषे प्राञ्जलिर्मुनिः ॥ २९॥

With his eyes reverently turned to Reṇuka, the one efficient in 'S'ivayoga', who was resting after telling as above, the Sage (Agastya), bringing his palms together in reverence, said :

शिवयोगविशेषज्ञ शिवज्ञानमहोदधे ।
समस्तवेदशास्त्रादिव्यवहारढुरन्धरः ॥ ३० ॥

आलोकमात्रनिर्धूतसर्वसंसारबन्धन ।
स्वच्छन्दचरितोल्लास स्वप्रकाशात्मवच्छिव ॥ ३१ ॥

अवतीर्णमिदं शास्त्रमनवद्यं त्वदाननात् ।
श्रुत्वा मे मोदते चित्तं ज्योतिः पश्ये शिवाभिधम् ॥ ३२ ॥

"O Your Holiness, conversant with the distinctive greatness of S'ivayoga; Thou art the great ocean of 'S'aiva'-knowledge, the bearer of the import of all the Vedas and S'āstras, the remover of all worldly fetters by merely a glance; Thou rejoicest in thy life of true freedom; Thou art S'iva like the self-shining Ātman; this 'S'āstra' has descended from thy holy self; my mind rejoices on hearing it and I have that light called S'iva in my vision."

इति श्री शिवयोगिशिवाचार्यप्रणीतसिद्धान्तशिखामणेः
सङ्गृहीतायां श्रीजगद्गुरुरेणुकगीतायाश्चतुर्दशोऽध्यायः।

Here ends Chapter XIV in 'S'rī Jagadguru-Reṇukagītā', selected from 'Siddhāntas'ikhāmaṇi' composed by the illustrious S'ivayogi S'ivācārya.

END